

**ARCANA
CŒLESTIA THE
HEAVENLY
MYSTERIES
CONTAINED IN...**



Presented
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The Writings of



Emanuel Swedenborg
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ARCANA CŒLESTIA.

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ARCANA CŒLESTIA.

THE HEAVENLY MYSTERIES

CONTAINED IN
THE HOLY SCRIPTURE, OR WORD OF THE LORD,
UNFOLDED,

IN AN EXPOSITION OF GENESIS AND EXODUS:

TOGETHER WITH A RELATION OF
WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS.

BY EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED
"ARCANA CŒLESTIA QUÆ IN SCRIPTURA SACRA, SEU VERBO DOMINI SUNT, DETECTA; HIC
PRIMUM QUÆ IN GENESI. UNA CUM MIRABILIBUS QUÆ VISA SUNT IN MUNDO SPIRITUM
ET IN CÆLO ANGELORUM. LONDINI, 1743—1756."

IN TWELVE VOLUMES.

VOLUME VIII.

GENESIS, CHAPTER XLIV. TO CHAPTER L.



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1863.

Matthew vi. 33.

*Seek ye first the kingdom of God and His righteousness,
and all these things shall be added unto you.*

GENESIS.

CHAPTER THE FORTY-FOURTH.

1. AND he commanded him who was over his house, saying, Fill the wallets of the men with food, as much as they can carry, and put every one's silver in the mouth of his wallet.

2. And my cup, the silver cup, put in the mouth of the wallet of the youngest, and the silver of his corn. And he did according to the word which Joseph spake.

3. In the morning it was light : and the men were sent away, they and their asses.

4. They went forth from the city, not being far off : and Joseph said unto him who was over his house, Arise, follow after the men, and overtake them, and say unto them, Wherefore do ye recompense evil for good ?

5. Is it not that in which my lord drinketh ? and in which divining he divineth ? Ye have ill done what ye have done.

6. And he overtook them, and spake unto them these words.

7. And they said unto him, Wherefore doth my lord speak according to these words ? Far be it from thy servants to do according to this word.

8. Behold, the silver, which we found in the mouth of our wallets, we brought again unto thee from the land of Canaan ; and how should we steal out of the house of thy lord silver or gold ?

9. He with whom it is found of thy servants, let him die, and we also will be to my lord for servants.

10. And he said, Now also according unto your words, so be it : he with whom it is found shall be my servant, and ye shall be guiltless.

11. And they hastened, and caused to descend every one his wallet to the earth : and they opened every one his wallet.

12. And he searched ; in the eldest he began, and in the youngest he left off : and the cup was found in Benjamin's wallet.

13. And they rended their garments ; and every one laded upon his ass, and they returned to the city.

14. And Judah and his brethren went into the house of Joseph ; and he, yet he was there : and they fell before him to the earth.

15. And Joseph said unto them, What deed is this which ye

have done ? Knew ye not that a man, who is as I, in divining divineth ?

16. And Judah said, What shall we say unto my lord ? what shall we speak ? and how shall we be justified ? God hath found out the iniquity of thy servants ; behold, we are servants to my lord, even we, also he in whose hand the cup is found.

17. And he said, Far be it from me to do this : the man in whose hand the cup is found, he shall be my servant ; and you, go ye up in peace to your father.

18. And Judah came near unto him, and said ; By me, my lord, let thy servant, I pray, speak a word in the ears of my lord, and let not thine anger be kindled against thy servant ; because thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father or a brother ?

20. And we said unto my lord, We have an old father, and a son of his old age, the youngest ; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Cause him to come down unto me, that I may set mine eye upon him.

22. And we said unto my lord, The boy cannot leave his father ; and let him leave his father, and he will die.

23. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall not add to see my faces.

24. And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down : if our youngest brother be with us we will go down ; because we cannot see the faces of the man, and our youngest brother he not with us.

27. And thy servant, my father, said unto us, Ye know that my wife bare me two,

28. And one went forth from me, and I said, Surely by tearing he was torn to pieces ; and I have not seen him since.

29. And ye take this also from [being] with my faces, and hurt may befall him : and ye will cause my grey hair to go down in evil to the grave.

30. And now, when I shall come to thy servant, my father, and the boy he not with us ; and his soul is bound in his soul.

31. And it shall come to pass, when he seeth that the boy is not, he will die ; and thy servants shall cause the grey hair of thy servant, our father, to go down in sorrow to the grave.

32. Because thy servant was surety for the boy from [being] with my father, saying, If I bring him not back unto thee, I shall sin against my father all days.

33. And now let thy servant, I pray, remain in the place of the boy a servant to my lord ; and let the boy go up with his brethren.

34. Because how shall I go up to my father, and the boy he not with me ? peradventure I shall see the evil that shall find my father.

THE CONTENTS.

5728. THE subject treated of in the internal sense of this chapter, is the medium between the internal celestial man, and the external natural ; first, that the internal celestial man filled the medium with spiritual truth from himself. The medium is Benjamin : the spiritual truth with him is the silver cup of Joseph : the internal celestial man is Joseph : the ten sons of Jacob are the external natural man.

5729. The subject next treated of is the temptation of the external natural man, and this until they submitted themselves of their own accord to the internal celestial. The temptation is described by their being accused, and by their returning in despair to Joseph : their voluntary submission is described by their all offering themselves for servants, and by Judah offering himself in their stead : the conjunction of the external man with the internal is not effected without temptation and spontaneous submission.

5730. In the representative historical sense, the subject here treated of is the posterity of Jacob, that they were rejected ; but that they obstinately insisted on being representative. That they were rejected, is meant by the willingness of Joseph to dismiss them, and only to retain Benjamin : that they obstinately insisted, is involved in the contents of their confession and supplication.

THE INTERNAL SENSE.

5731. Verses 1, 2. *AND he commanded him who was over his house, saying, Fill the wallets of the men with food, as much as they can carry, and put every one's silver in the mouth of his wallet. And my cup, the silver cup, put in the mouth of the wallet of the youngest, and the silver of his corn. And he did according to the word which Joseph spake. And he commanded him who was over his house, saying, signifies influx from himself : fill the wallets of the men with food, signifies into the natural principle with the good of truth : as much as they can*

carry, signifies to sufficiency: *and put every one's silver in the mouth of his wallet*, signifies with truth anew in the exterior natural principle: *and my cup, the silver cup, put in the mouth of the wallet of the youngest*, signifies interior truth given to the medium: *and the silver of his corn*, signifies the truth of good: *and he did according to the word which Joseph spake*, signifies that it was so done.

5732. Verse 1. *And he commanded him who was over his house, saying*.—That hereby is signified influx from himself, appears (1.) from the signification of *commanding*, as denoting influx, see n. 5486: (2.) from the signification of “Who was over his house,” as denoting who communicated: that it was from himself (viz., from the celestial internal, which Joseph represents), is evident. Why to command denotes influx is, because, in heaven, no one is commanded or ordered, but thought is communicated; and he to whom it is communicated acts freely according thereto. The communication of thought, with a desire which wills that somewhat be done, is influx, and on the part of the recipient is perception; wherefore by commanding is also signified perception, n. 3661, 3682. Moreover, in heaven they not only think, but also discourse together; yet concerning those things which are of wisdom: in their discourse however, there is nothing of command to another, for no one wills to be a lord, and thereby to regard another as a servant; but every one is willing to minister and to serve another. Hence the quality of the form of government in the heavens is evident: this form is described by the Lord in Matthew: “It shall not be so amongst you; but whosoever would become great amongst you, ought to be your minister: and whosoever would be first, ought to be your servant,” (xx. 26, 27.) Again: “He that is greatest of you, shall be your servant. And whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself shall be exalted,” (Matt. xxiii. 11, 12.) This he does, who from the heart loves his neighbor, or who is sensible of delight and blessedness in doing good to others, without any view to himself,—that is, who hath charity towards his neighbor.

5733. *Fill the wallets of the men with food*.—That hereby is signified into the natural principle with the good of truth, appears (1.) from the signification of *wallet*, as denoting the exterior natural principle, see n. 5497: (2.) from the signification of *food*, as denoting the good of truth, see n. 5340, 5342, 5410, 5426, 5487, 5582, 5588, 5655. From these considerations it is evident, that by “He commanded him who was over his house, . . . Fill the wallets of the men with food,” is signified influx from himself into the natural principle with the good of truth. As frequent mention occurs of the good of truth, and the truth of good, it shall here be said, what the difference is:

he who knows not what the celestial church is in respect to the spiritual, cannot, possibly know the difference. The truth of good is of the celestial church, and the good of truth is of the spiritual church: with those who were of the celestial church, good was implanted in the will-part, which is the proper seat of good;—and from that good,—that is, by that good from the Lord, they had a perception of truth, hence they had the truth of good. But with those who are of the spiritual church, good is implanted in the intellectual part by truth, for all truth is of the intellectual part, and by truth they are led to good; for to do the truth is to them good, hence they have the good of truth. This (viz., the good of truth) is properly predicated of those who are of the spiritual church, but the truth of good, although not properly, is also predicated of them. This subject shall be spoken of elsewhere.

5734. *As much as they can carry.*—That hereby is signified to sufficiency, appears without explication.

5735. *And put every one's silver in the mouth of his wallet.*—That hereby is signified with truth anew in the exterior natural principle, appears (1.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658; (2.) from the signification of *the mouth of a wallet*, as denoting the threshold of the exterior natural principle, see n. 5497. What the exterior natural principle is, and what the interior, see n. 4570, 5118, 5126, 5497, 5649. Why truth anew is denoted is, because silver had before also been stored up in the mouth of their wallets. (Gen. xlii. 25, 27, 28, 35.)

5736. Verse 2. *And my cup, the silver cup, put in the mouth of the wallet of the youngest.*—That hereby is signified interior truth given to the medium, appears (1.) from the signification of a *silver cup*, as denoting the truth of faith, which is from the good of charity, see n. 5120; it is said "My cup," or Joseph's cup, because it denotes interior truth: Benjamin, as he represents a medium, also as to truth, represents interior truth, n. 5600, 5631,—thus spiritual truth, n. 5639; (2.) from the signification of "the mouth of the wallet," when predicated of Benjamin as a medium, as denoting where it is adjoined to the natural principle; for a medium, that it may be a medium, communicates with the external and with the internal, see n. 5411, 5413, 5586; its exterior is here the natural principle: (3.) from the representation of Benjamin, who is here "the youngest," as denoting a medium, see n. 5411, 5413, 5443, 5688. These considerations make manifest the signification of Joseph putting his silver cup in Benjamin's wallet.

5737. *And the silver of his corn.*—That hereby is signified the truth of good, appears (1.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658; (2.) from the signification of *corn*, as denoting good, see n. 5295, 5410; for the

interior or spiritual truth, proceeding from the internal celestial principle, which is Joseph, is the truth of good. What the truth of good is, see above, n. 5733.

5738. *And he did according to the word which Joseph spake.*—That hereby is signified that it was so done, is evident without explication.

5739. Verses 3—5. *In the morning it was light; and the men were sent away, they and their asses. They went forth from the city, not being far off: and Joseph said unto him who was over his house, Arise, follow after the men, and overtake them, and say unto them, Wherefore do ye recompense evil for good? Is it not that in which my lord drinketh? and in which divining he divineth? Ye have ill done what ye have done. In the morning it was light,* signifies a state of illustration on the occasion: *and the men were sent away, they and their asses,* signifies that the external natural man was in some degree removed, with his truths and scientifics: *they went forth from the city, not being far off,* signifies the amount of removal: *and Joseph said unto him who was over his house,* signifies perception and influx anew: *Arise, follow after the men,* signifies that he ought now to adjoin them to himself: *and overtake them,* signifies mediate adjunction: *and say unto them, Wherefore do ye recompense evil for good?* signifies Why is there aversion? *Is it not that in which my lord drinketh?* signifies that the interior truth with them was received from the celestial principle: *and in which divining he divineth?* signifies that the celestial principle knows hidden things from its divine principle: *ye have ill done what ye have done,* signifies that it is contrary to the divine law to claim it for themselves.

5740. Verse 3. *In the morning it was light.*—That hereby is signified a state of illustration on the occasion, appears from the signification of *morning*, and of *being light*, as denoting a state of illustration. That morning in the supreme sense denotes the Lord, see n. 2405, 2780, wherefore when it is said, “In the morning it was light,” a state of illustration is signified; for all illustration is from the Lord. To rise in the morning also denotes a state of illustration, see n. 3458, 3723.

5741. *And the men were sent away, they and their asses.*—That hereby is signified the external natural man being in some degree removed, with his truths and scientifics, appears (1.) from the representation of the sons of Jacob, who are here “the men,” as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5458, 5512, consequently, the external natural man, n. 5680: (2.) from the signification of *asses*, as denoting scientifics, see n. 5492: (3.) from the signification of *being sent away, and not far off*, as denoting in some degree removed (viz., the external natural man.) Hence it is evident, that by “the men were sent away, they and their

asses, . . . not being far off," is signified the external natural man, with his truths and scientifics, in some degree removed, (viz., from the celestial internal principle represented by Joseph.) Relative to the signification of asses, it may be noted, that when they served for riding on, they had another signification; for judges, kings, and their sons rode upon he-asses, she-asses, and also upon mules, and they then signified truth and good rational, and also natural, see n. 2781; hence it was that the Lord as a judge, and also as a king, when he entered Jerusalem, rode upon a she-ass with a foal; for this was a badge of judgment, and a badge of royalty. But asses had a different signification when, as here, they served for carrying burdens; they then signified scientifics: nor are scientifics otherwise circumstanced. He who, in thinking of the things which relate to man's interiors, goes no further than to the scientifics which are of the memory, supposes that the all of man consists in scientifics, not knowing that scientifics are the lowest things appertaining to man, and such as, for the most part, are closed up when the body dies, see n. 2475—2480; but the things which are in those scientifics (viz., truth and good, with their affections), remain; and also with the evil there remain the false and evil principles with their affections: scientifics are, as it were, the body thereof. While man lives in the world, he has those principles (viz., truth and good, or the false and evil), in scientifics, for scientifics are containing vessels; and they contain, and thereby, as it were, carry interior things; therefore they are signified by asses, which serve for carrying burdens.

5742. Verse 4. *They went forth from the city, not being far off.*—That hereby is signified the amount of removal, appears from what goes before.

5743. *And Joseph said unto him who was over his house.*—That hereby is signified perception and influx anew, appears from the signification of *saying* in the historicals of the Word, as denoting to perceive; see frequently above; and, as it denotes perception in respect to him who hears and receives, it also denotes influx in respect to him who says; for they mutually answer to each other. The expression, "He commanded him who was over his house," denotes influx from himself: see n. 5732.

5744. *Arise, follow after the men.*—That hereby is signified that he ought now to adjoin them to himself, appears from the signification of "Follow after the men, and overtake them," as denoting to adjoin; for to follow denotes a mind to adjoin, and to overtake denotes adjunction. The return of the sons of Jacob is treated of in the remainder of this chapter, and in the next, the manifestation of Joseph, by which circumstances is signified, the conjunction of the celestial of the spiritual principle with truths in the natural. Hence it is evident that by

"follow after the men," is signified that he ought now to adjoin them to himself.

5745. *And overtake them.*—That hereby is signified 'mediate adjunction, appears from the signification of "Overtake them," when applied to him who was over Joseph's house, as denoting mediate adjunction.

5746. *And say unto them, Wherefore do ye recompense evil for good?*—That hereby is signified, Why is there aversion? appears from the signification of *recompensing evil for good*, as denoting to avert themselves; for evil is nothing else but aversion from good, for they who are in evil reject good (viz., the spiritual good which is of charity and faith.) That evil is aversion, is manifest from the wicked in the other life: in the light of heaven they appear with the feet upwards, and with the head downwards, see n. 3641,—thus altogether inverted, consequently averted.

5747. Verse 5. *Is it not that in which my lord drinketh?*—That hereby is signified that the interior truth with them was received from the celestial principle, appears (1.) from the signification of *cup*, which is meant by "that in which my lord drinketh," as denoting interior truth, see n. 5736: (2.) from the representation of Joseph, who is here "my lord," as denoting the celestial of the spiritual, see n. 5307, 5331, 5332, in this case the celestial principle, because the subject treated of is interior truth, which is spiritual and proceeds from him: that it was received is signified by the cup, at Joseph's command, being stored up in the mouth of Benjamin's wallet. They are accused as if they had taken the cup: why they were so accused, and yet the cup was stored up, is also manifest from the interior sense, which is this: the truth, given by the Lord, is at first received as if it were not given; for man, before regeneration, supposes that he procures truth for himself, and as long as he supposes this, he is in spiritual theft. That for any one to claim for himself, and to attribute to himself good and truth for righteousness and merit, is to take from the Lord what is His, see n. 2609, 4174, 5135: that this might be represented, was the reason why it was so done by Joseph; nevertheless their being accused of theft was with a view to effect conjunction, for man, until he is regenerated, cannot believe otherwise. He says, indeed, with his mouth, in conformity to what he has been taught by doctrine, that all the truth of faith and the good of charity is from the Lord; but still he does not believe this, until faith is implanted in good, and then he first acknowledges it from the heart. To confess from doctrine, and to confess from faith, are entirely different; many can confess from doctrine, even they who are not principled in good, for doctrine to them is merely science; but none can confess from faith except they who are principled in spiritual good, that is, in

charity towards the neighbor. That they were accused of theft in order that conjunction might be effected, is evident from this circumstance also, that Joseph thereby brought them back to himself, and for some time kept them in the thought concerning that deed, and afterwards that he manifested himself,—that is, conjoined himself with them.

5748. *And in which divining he divineth.*—That hereby is signified that the celestial principle knows hidden things from its divine principle, appears from the signification of *divining*, as denoting to know hidden things. It is said from the divine principle, because the celestial of the spiritual principle, which is Joseph, represents truth from the divine principle, or truth containing the divine principle, see n. 5703.

5749. *Ye have ill done what ye have done.*—That hereby is signified its being contrary to the divine law to claim it for themselves, appears from the signification of *the theft*, which is here meant by *the evil which they had done*, as denoting to claim for themselves what is of the Lord (viz., the truth which is represented by Joseph's silver cup), see n. 5747; that this is contrary to the divine law, is evident, see n. 2609. Why man ought not to claim for himself anything which is from the Lord, thus ought not to claim truth and good, is that man may be in the truth: for as far as man is in the truth, so far he is in the light in which the angels in heaven are; and as far as he is in that light, so far he is in intelligence and wisdom; and as far as he is in intelligence and wisdom, so far he is in happiness. This is the reason why man ought to acknowledge in faith of heart, that nothing of truth and good is from himself, but all from the Lord; and this because it is so.

5750. Verses 6—10. *And he overtook them, and spake unto them these words. And they said unto him, Wherefore doth my lord speak according to these words? Far be it from thy servants to do according to this word. Behold, the silver, which we found in the mouth of our wallets, we brought again unto thee from the land of Canaan; and how should we steal out of the house of thy lord silver or gold? He with whom it is found of thy servants, let him die, and we also will be to my lord for servants. And he said, Now also according unto your words so be it: he with whom it is found shall be my servant, and ye shall be guiltless. And he overtook them, signifies mediate adjunction: and spake unto them these words, signifies the influx of this thing: and they said unto him, signifies apperception: Wherefore doth my lord speak according to these words? signifies reflection why such a thing flows in: far be it from thy servants to do according to this word, signifies when it is not from the will: behold, the silver, which we found in the mouth of our wallets, signifies when truth was freely given: we brought again unto thee from the land of Canaan, signifies, Let it be submitted from*

a religious principle : *and how should we steal out of the house of thy lord silver or gold?* signifies why then should we claim for ourselves truth and good, which are from the celestial divine principle? *He with whom it is found of thy servants, let him die,* signifies that he is damned who does such a thing : *and we also will be to my lord for servants,* signifies that they shall be associated for ever, without freedom grounded in the proprium : *and he said, Now also according unto your words,* signifies that indeed it would be so from justice : *so be it,* signifies a milder sentence : *he with whom it is found shall be my servant,* signifies that he with whom it is, shall be for ever without his own proper freedom : *and ye shall be guiltless,* signifies that the rest shall be at their own disposal, because not joined in the fault.

5751. Verse 6. *And he overtook them.*—That hereby is signified mediate adjunction, appears from the things above, n. 5745.

5752. *And spake unto them these words.*—That hereby is signified the influx of this thing, appears (1.) from the signification of *speaking*, as denoting influx, see n. 2951, 3037, 5481 : (2.) from the signification of “these words,” as denoting a thing. In the original tongue the same expression denotes both *word* and *thing*.

5753. Verse 7. *And they said unto him.*—That hereby is signified apperception, appears from the signification of *saying* in the historicals of the Word, as denoting perception.

5754. *Wherefore doth my lord speak according to these words?*—That hereby is signified reflection why such a thing flows in, appears (1.) from the signification of *speaking*, as denoting to flow in : (2.) from the signification of “according to these words,” as denoting that thing, or such a thing, spoken of above, n. 5752. Reflection is involved in the term, *wherefore?* which is a term of self-interrogation.

5755. *Far be it from thy servants to do according to this word.*—That hereby is signified when it is not from the will, (viz., the will of claiming truth for themselves,) appears from the signification of *doing*, as denoting to will ; for every deed is of the will : the deed itself is natural, and the will is the spiritual principle in which the deed originates. That it is not from the will, is signified by the expression, “Far be it from thy servants.”

5756. Verse 8. *Behold, the silver, which we found in the mouth of our wallets.*—That hereby is signified when truth was freely given, appears (1.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658 : (2.) from the signification of “we found,” as denoting what was freely given ; for the silver of every one’s corn was restored to him, thus was freely given, see n. 5530, 5624 : (3.) from the signification of “the mouth of our wallets,” as denoting the threshold of the exterior natural principle, see n. 5497.

5757. *We brought again unto thee from the land of Canaan.*—That hereby is signified, Let it be submitted from a religious principle, appears (1.) from the signification of *bringing again*, as denoting to submit, see n. 5624: (2.) from the signification of “the land of Canaan,” as denoting a religious principle. The land of Canaan signifies various things, because it signifies such a principle as includes very many things; for it signifies the Lord’s kingdom, and the church, consequently also the Man of the church, for he is a church: and signifying those things, it signifies also the celestial principle of the church,—the good of love, and also its spiritual principle,—the truth of faith, and so forth; in the present case, therefore, the religious principle which is of the church; for, from the religious principle of the church, no one ought to claim for himself truth and good. From these considerations it is evident, why one expression sometimes signifies several things; for when, in the complex, it involves several things, it then also signifies the things involved, according to the series of things in the internal sense. The land of Canaan denotes the Lord’s kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705; and also the church, see n. 3686, 3705, 4447; from these flow the rest of its significations.

5758. *And how should we steal out of the house of thy lord silver or gold?*—That hereby is signified, Why then should we claim for ourselves truth and good which are from the celestial divine principle? appears (1.) from the signification of *stealing*, as denoting, in the spiritual sense, to claim for one’s self what is the Lord’s, see above, n. 5749: (2.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658: (3.) from the signification of *gold*, as denoting good, see n. 113, 1551, 1552, 5658. The whole of this chapter treats of spiritual theft, which consists in any one claiming for himself the good and truth which are from the Lord: this is a thing of so great moment, that a man after death cannot be admitted into heaven, until he acknowledge in heart that nothing of good and truth is from himself, but from the Lord; and that whatsoever is from himself is nothing but evil; this is shewn to man after death by abundance of experience. The angels in heaven perceive manifestly that every good and truth is from the Lord, and, moreover, that by the Lord they are withheld from evil, and kept in good, and thence in truth, and this by a mighty force. This also it has been given me to perceive evidently, now for several years, and also that as far as I have been left to the proprium, or to myself, so far I have been overflowed with evils; and as far as I have been withheld thence by the Lord, so far I have been elevated from evil into good. For any one, therefore, to claim for himself truth and good, is contrary to the universal principle ruling in heaven, and also contrary to the acknowledgment that all salvation is of mercy,—that is, that man of

himself is in hell; but that he is of mercy withdrawn thence by the Lord. Man cannot be in humiliation, nor consequently receptive of the Lord's mercy (for this flows in only in humiliation, or into a humble heart), unless he acknowledge that from himself there is nothing but evil, and that all good is from the Lord: without this acknowledgement man attributes to himself for merit, and finally for justice, whatsoever he does; for to claim for himself the truth and good which is from the Lord, is to justify himself. Hence is the spring of all evils; for in this case he respects himself in everything which he does to his neighbor, and in so doing, loves himself above all others, whom he thus despises; if not in mouth, yet in heart.

5759. Verse 9: *He with whom it is found of thy servants, let him die.*—That hereby is signified that he is damned who does such a thing, appears from the signification of *dying*, as denoting to be damned; for spiritual death is nothing but damnation: that they who claim for themselves the truth and good which are the Lord's cannot be in heaven, but that they are out of heaven, is evident from what was said above, n. 5758; and they who are out of heaven, are damned. The above law is a law of judgment from truth; but when judgment is at the same time done from good, then they who do truth and good, and, from ignorance or simplicity, attribute those principles to themselves, are not damned, but in the other life, by a mode of vastation, are liberated: and since every one ought to do truth and good as from himself, but still to believe that it is from the Lord, see n. 2882, 2883, 2891, when he does so, growing up and increasing in intelligence and faith, he puts off the above fallacy, and at length in heart acknowledges that all his endeavor to do good, and to think truth, was and is from the Lord. He, therefore, who was sent by Joseph, confirms indeed that judgment (viz., that he should die with whom the cup was found), but presently rejects it, for he says, "Now also according unto your words so be it: he with whom it is found shall be my servant, and ye shall be guiltless;" by which words is signified a milder sentence. But the case is otherwise with those, who do this not from ignorance and simplicity, but from principles which they have confirmed by faith and also by life; nevertheless, inasmuch as they do good, the Lord from mercy reserves with them somewhat of ignorance and simplicity.

5760. *And we also will be to my lord for servants.*—That hereby is signified that they shall be associated for ever, without freedom grounded in the proprium, appears (1.) from the signification of "we also," as denoting being associated: (2.) from the signification of *being for servants*, as denoting to be without freedom derived from the proprium; for he who is a servant is without freedom grounded in the proprium, being dependant on the proprium and freedom of his lord. What it is to be without

freedom grounded in the proprium, will be shewn, by the divine mercy of the Lord, in what follows.

5761. Verse 10. *And he said, Now also according unto your words.*—That hereby is signified that indeed it would be so from justice, appears from what was explained above, n. 5758, 5759: that it would be so from justice (viz., that he should die who does this), is signified by “Now also according to your words.” But a milder sentence now follows.

5762. *So be it.*—That hereby is signified a milder sentence, appears from what now follows, where that milder sentence is dictated.

5763. *He with whom it is found shall be my servant.*—That hereby is signified that he with whom it is, shall be for ever without his own proper freedom, appears from the signification of a *servant*, as denoting to be without proper freedom, see above, n. 5760. The case herein is this; Joseph’s silver cup, placed by Joseph’s order with Benjamin, signifies interior truth, n. 5736, 5747. He who is in interior truth, knows that all truth and good is from the Lord, and also that all freedom grounded in the proprium, or in man himself, is infernal; for man, when he does or thinks anything from his own proper freedom, does and thinks nothing but evil, in consequence whereof he is a servant of the devil, for all evil flows in from hell: he is also sensible of delight in that freedom, because it agrees with the evil in which he is, and into which he was born. This proper freedom must, therefore, be put off, and in its stead must be put on celestial freedom, which consists in willing good, and thence doing good, and in desiring truth, and thence thinking truth: when a man receives this freedom, he is then a servant of the Lord, and in essential freedom; but not in the servile principle in which he was heretofore, which appeared as freedom. This now it is to be for ever without proper freedom: what freedom is, and from whence, see n. 2870—2893, and that essential freedom consists in being led of the Lord, n. 2890.

5764. *And ye shall be guiltless.*—That hereby is signified that the rest shall be at their own disposal, because not joined in the fault, appears from the signification of *guiltless* in respect to a servant, as denoting to be at his own disposal: because not joined in the fault, is a consequence. Amongst the Gentiles it was formerly a custom, when one sinned, to make his companions also sharers in his guilt, yea, even to punish a whole household for the crime of one of its members; but such a law is derived from hell; for there all companions conspire together to do evil. The infernal societies are so constituted that they act together in unity against good, thus they are kept in consociation, although every one cherishes deadly hatred against another; their union and friendship is that of robbers: hence,

as in hell companions conspire together to do evil, when they do it they are all punished. But to exercise this law in the world also, is altogether contrary to the divine order, for in the world the good are consociated with the bad, and because no one is acquainted with the interiors of another, neither, in most cases, cares about them, therefore the divine law for men is, that every one shall suffer the punishment of his own iniquity; as it is written in Moses: "The fathers shall not die because of the sons, and the sons shall not die because of the fathers; every one shall be put to death in his own sin," (Deut. xxiv. 16.) And in Ezekiel, "The soul that hath sinned, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him," (xviii. 20.) From these considerations it is evident, how the case is with what the sons of Jacob here said, "He with whom it is found of thy servants, let him die, and we also will be to my lord for servants; but he who was sent by Joseph, changed that judgment and said, "He with whom it is found shall be my servant, and ye shall be guiltless;" in like manner in what follows, where Judah says to Joseph, "Behold, we are servants to my lord, even we, also he in whose hand the cup is found. And he (Joseph) said, Far be it from me to do this: the man in whose hand the cup is found, he shall be my servant; and you, go ye up in peace to your father," (verses 16, 17.)

5765. Verses 11, 12. *And they hastened, and caused to descend every one his wallet to the earth: and they opened every one his wallet. And he searched; in the eldest he began, and in the youngest he left off: and the cup was found in Benjamin's wallet. And they hastened,* signifies impatience: *and caused to descend every one his wallet to the earth,* signifies that they brought those things which were in the natural principle, even to things sensual: *and they opened every one his wallet,* signifies that thus they might manifest the thing to themselves: *and he searched,* signifies investigation: *in the eldest he began, and in the youngest he left off,* signifies order: *and the cup was found in Benjamin's wallet,* signifies that interior truth from the celestial principle was with the medium.

5766. Verse 11. *And they hastened.*—That hereby is signified impatience, appears from the signification of *hastening*, when they are in the ardor of exculpating themselves, as denoting impatience.

5767. *And caused to descend every one his wallet to the earth.*—That hereby is signified that they brought those things which were in the natural principle, even to things sensual, appears (1.) from the signification of *causing to descend*, when respecting those things which follow, as denoting to bring to:

(2.) from the signification of *wallet*, as denoting the exterior natural principle, see n. 5497: (3.) from the signification of *the earth*, when it is said that they “caused to descend” thereto, as denoting what is lowest and last, thus the sensual principle; for the sensual principle is the lowest and last, inasmuch as sensual things are set in the threshold to the world which encompasses without. To bring to things sensual is altogether to confirm the reality of a thing, for the thing is then brought down even to the witness of the things of sense.

5768. *And they opened every one his wallet.*—That hereby is signified that thus they might manifest the thing to themselves, appears from the signification of *opening a wallet*, as denoting to open what is in the natural principle, thus to manifest a thing.

5769. Verse 12. *And he searched.*—That hereby is signified investigation, appears without explication.

5770. *In the eldest he began, and in the youngest he left off.*—That hereby is signified order, appears from what was said, n. 5704.

5771. *And the cup was found in Benjamin's wallet.*—That hereby is signified that interior truth from the celestial principle was with the medium, appears (1.) from the signification of *cup*, as denoting interior truth, see n. 5736: (2.) from the representation of *Benjamin*, as denoting a medium, see n. 5411, 5413, 5443; that that truth from the celestial principle was with the medium, is signified by the cup being put in Benjamin's wallet, at the command of Joseph. These things have been clearly shewn before.

5772. Verses 13—17. *And they rended their garments; and every one laded upon his ass, and they returned to the city. And Judah and his brethren went in to the house of Joseph; and he, yet he was there: and they fell before him to the earth. And Joseph said unto them, What deed is this which ye have done? Knew ye not that a man, who is as I, in divining divineth? And Judah said, What shall we say unto my lord? what shall we speak? and how shall we be justified? God hath found out the iniquity of thy servants: behold, we are servants to my lord, even we, also he in whose hand the cup is found. And he said, Far be it from me to do this: the man in whose hand the cup is found, he shall be my servant; and you, go ye up in peace to your father. And they rended their garments, signifies mourning: and every one laded upon his ass, and they returned to the city, signifies that from sensuials, truths were brought back into scientifics: and Judah and his brethren went in, signifies the good of the church with its truths: to the house of Joseph, signifies communication with the internal: and he, yet he was there, signifies foresight: and they fell before him to the earth, signifies humiliation: and Joseph said unto them, signifies their percep-*

tion on the occasion : *what deed is this which ye have done?* signifies that to claim for themselves what is not their own is an enormous evil : *knew ye not that a man, who is as I, in divining divineth?* signifies that it cannot be hidden from him who sees things future and concealed : *and Judah said,* signifies perception given to the good of the church in the natural principle : *what shall we say unto my lord? what shall we speak?* signifies fluctuation : *and how shall we be justified?* signifies that we are guilty : *God hath found out the iniquity of thy servants,* signifies confession : *behold, we are servants to my lord,* signifies that they should for ever be deprived of their own proper freedom : *even we,* signifies as well the associated : *also he in whose hand the cup is found,* signifies as he with whom was interior truth, from the celestial divine principle : *and he said, Far be it from me to do this,* signifies that it shall in no wise be so done : *the man in whose hand the cup is found,* signifies but that he with whom is interior truth, received from the divine : *he shall be my servant,* signifies that he shall be for ever subjected : *and you, go ye up in peace to your father,* signifies that the associated, with whom that truth was not, should return to their former state.

5773. Verse 13. *And they rended their garments.*—That hereby is signified mourning, appears from the signification of *rending garments*, as denoting mourning on account of lost truth, see n. 4763, in the present case on account of truths derived from the proprium, which they could no longer claim for themselves, because they offered themselves for servants, as well before him who was over Joseph's house (verse 9), as before Joseph himself (verse 16), by which is signified that they were without freedom derived from the proprium, thus without truths derived from themselves. In regard to mourning on account of truths derived from the proprium, which is signified by rending their garments, and offering themselves for servants, it is to be noted, that with those who are regenerated this turning takes place, viz., that they are first led by truth to good, and afterwards from good to truth ; when this turning is effected, or when the state is changed, and becomes inverted in regard to the prior state, there is mourning ; for they are then let into temptation, whereby the things of the proprium are weakened and debilitated, and good is insinuated, and with good a new will-desire, and with this a new freedom,—thus a new proprium. This is represented by Joseph's brethren from despair returning to Joseph, and offering themselves to him for servants, and being detained a considerable time in that state ; also by Joseph not manifesting himself to them until after that temptation ; for when temptation is past, the Lord shines in with comfort.

5774. *And every one laded upon his ass, and they returned to the city.*—That hereby is signified that, from sensu-als [things of sense], truths were brought back into scientifics, appears (l.)

from the signification of *an ass*, as denoting what is scientific, see n. 5492: why lading an ass signifies to bring back from sensuals is, because by each causing his wallet to descend to the earth, is signified to bring those things which are in the natural principle even to sensuals, see n. 5767; to lift it up thence is here meant by lading: (2.) from the signification of *city*, as denoting doctrinal truth, see n. 402, 2449, 2913, 3216. What is meant by bringing truths back from sensuals to scientifics shall be briefly explained. Sensuals are one thing, scientifics another, and truths another; they mutually succeed each other, for from sensuals exist scientifics, and from scientifics truths. The things which enter by the senses are stored up in the memory, and thence man gathers what is scientific, or from them perceives the scientific which he learns: from scientifics he next gathers truths, or from them perceives the truth which he learns:—thus also every man advances from boyhood upwards: as a boy he thinks and apprehends things from sensuals: advancing in age, he thinks and apprehends things from scientifics, and afterwards from truths: this is the way to the judgment into which man grows by age. Hence is manifest that sensuals, scientifics, and truths are distinct, yea, that they remain distinct, insomuch that man is sometimes in sensuals, as when he thinks nothing else but what sensuals present; sometimes in scientifics, as when he elevates himself from sensuals, and thinks interiorly; and sometimes in truths, which are gathered from scientifics, as when he thinks yet more interiorly. Every one who reflects, may know these things of himself; man may also bring down truths into scientifics, and see the former in the latter: he may likewise bring down scientifics into sensuals, and in the latter contemplate the former; as also *vice versâ*. From these considerations now it is evident what is meant by bringing those things, which are in the natural principle, even to sensuals, and from sensuals bringing back truths into scientifics.

5775. Verse 14. *And Judah and his brethren went in.*—That hereby is signified the good of the church with its truths, appears (1.) from the representation of *Judah*, as denoting the good of the church, see n. 5583, 5603: (2.) from the representation of his brethren, as denoting truths in the natural principle. Why Judah went in, and spake with Joseph; but not Reuben the first-born, or another of them, is, because Judah principally represented good, and it is good which communicates with the celestial principle from the divine; but not truths, for truths have no communication with the divine [being or principle] but by good. Hence it is that Judah alone spake.

5776. *To the house of Joseph.*—That hereby is signified communication with the internal, appears (1.) from the signification of *entering into a house*, as denoting communication: (2.)

from the representation of *Joseph*, as denoting what is internal, see n. 5469. Why entering into a house denotes communication is, because by house is signified the man himself, n. 3128, 5023, —thus what constitutes the man (viz., his mind with truth and good), n. 3538, 4973, 5023: wherefore when mention is made of entering a house, it denotes to enter into his mind, thus to have communication.

5777. *And he, yet he was there.*—That hereby is signified foresight, may appear from this consideration, that their return was foreseen by Joseph, and that on this account he remained at home, in order to manifest himself to Benjamin, and consequently to the rest; in the internal sense, that conjunction of the truths in the natural principle might be effected with the celestial divine principle. The term *foresight* is used, because in the supreme sense the Lord is treated of, who in that sense is Joseph.

5778. *And they fell before him to the earth.*—That hereby is signified humiliation, appears without explication.

5779. Verse 15. *And Joseph said unto them.*—That hereby is signified their perception on the occasion, appears from the signification of *saying*, as denoting perception: why it denotes their perception is, because Joseph said, and by Joseph is represented the internal; and from the internal, that is, through the internal from the Lord comes all perception, there being no other source of perception, nor even of sensation. It appears that sensation, and also apperception, come by influx from what is external; this however is a fallacy; for the internal principle is the subject of sensation through the external. The senses placed in the body are nothing but organs or instruments subservient to the internal man, that he may be sensible of the things of the world; wherefore the internal flows in into the external, that it may have sensation, in order thence to apperceive and to be perfected; but not *vice versâ*.

5780. *What deed is this which ye have done?*—That hereby is signified that to claim for themselves what is not their own is an enormous evil, appears from the signification of *the theft* of which they were accused, as denoting to claim for themselves the truth and good which is the Lord's. This is *the deed* which is meant in the internal sense: what the quality of that evil is, see above, n. 5749, 5758.

5781. *Knew ye not that a man, who is as I, in divining divineth?*—That hereby is signified that it cannot be hidden from him who sees things future and concealed, appears from the signification of *divining*, as denoting to know, from his own divine principle, things concealed, see n. 5748; and also things future, because it is predicated of the Lord, who is Joseph in the supreme sense. That it cannot be hidden, is evident from the words themselves.

5782. Verse 16. *And Judah said.*—That hereby is signified perception given to the good of the church in the natural principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see frequently above; why it is said, *given*, is, because all perception comes from the internal,—that is, flows in through the internal from the Lord, see n. 5779: (2.) from the representation of *Judah*, as denoting the good of the church, see n. 5583, 5603, 5775. Concerning *Judah*, it is to be noted, that in the supreme sense he represents the Lord as to the Divine Love, and in the internal sense his celestial kingdom, see n. 3654, 3881,—thus the celestial principle of love in that kingdom: here, therefore, he represents the good of love of the church in the natural principle, because now he is amongst those who represent the things in the natural principle, which were to be conjoined with the internal.

5783. *What shall we say unto my lord? what shall we speak?*—That hereby is signified fluctuation, appears from the feeling expressed in these words, as denoting fluctuation.

5784. *And how shall we be justified?*—That hereby is signified that we are guilty, appears from the signification of “How shall we be justified?” (that is, that they cannot be justified,) as denoting that they are guilty; for he who cannot be justified, is guilty. That they acknowledged themselves guilty, is evident from their offering themselves for servants to Joseph.

5785. *God hath found out the iniquity of thy servants.*—That hereby is signified *confession*,—that is, that they had done unjustly; in this instance, because they had sold Joseph; in the internal sense, because they had alienated themselves from truth and good, and had thereby separated themselves from the internal, appears without explication.

5786. *Behold, we are servants to my lord.*—That hereby is signified that they should for ever be deprived of their own proper freedom, appears from the signification of *servants*, as denoting to be without freedom derived from the proprium, see n. 5760, 5763: what is meant by being deprived of freedom derived from the proprium, has also been shewn in the passages now cited; but as it is a point of the greatest moment, it shall again be spoken of. There is an external man, and there is an internal; the external man is that whereby the internal acts, for the external is only an organ or instrument of the internal; the external, therefore, should be altogether subordinate and subject to the internal; when it is subject, then heaven, through the internal, acts into the external, and disposes it to such things as are of heaven. The contrary comes to pass when the external is not subject, but has dominion; and the external then exercises dominion, when, for an end, man has the pleasures of the body and of the senses, and especially the things which are of self-love and the love of the world; but not the

things which are of heaven. To have for an end is to love the one and not the other; for when man has such things for an end, he then no longer believes that any internal is given, nor that in himself there is *that* which shall live when the body dies; for his internal, because it is without dominion, only serves the external by enabling it to think and reason against good and truth, for no other influx is then open through the internal: hence also it is, that such persons altogether despise, yea, are averse from the things of heaven. From these considerations it is plain, that the external, which is the same with the natural man, ought to be altogether subject to the internal, which is spiritual; and consequently, to be without freedom derived from the proprium. Freedom derived from the proprium consists in the indulgence of all kinds of pleasures; in despising others in comparison with ourselves; in subjecting them to ourselves as servants, or otherwise in persecuting and hating them; in delighting in the evils which befall them, and especially in those which we ourselves, by study or deceit, bring upon them, and in desiring their death. Such are the things which come from freedom derived from the proprium; hence it is evident what is man's quality when he is in that freedom,—that is, that he is a devil under a human form. But when man loses that freedom, he then receives from the Lord celestial freedom, which is altogether unknown to those who are in freedom derived from the proprium: these latter suppose that, were they deprived of that freedom, nothing of life would remain; when, nevertheless, real life then commences; and wisdom then comes, with real delight, blessedness, and happiness, because this freedom is from the Lord.

5787. *Even we.*—That hereby is signified as well the associated, appears from the signification of the expression, “Even we,” as denoting the associated, see above [“We also,”] n. 5760.

5788. *Also he in whose hand the cup is found.*—That hereby is signified as he with whom was interior truth from the celestial divine principle, appears (1.) from the signification of the words “in whose hand,” as denoting with whom: (2.) from the signification of the *cup*, as denoting interior truth, see n. 5736: (3.) from the representation of Joseph, as denoting the celestial divine principle.

5789. Verse 17. *And he said, Far be it from me to do this.*—That hereby is signified that it should in nowise be so done, appears without explication.

5790. *The man in whose hand the cup is found.*—That hereby is signified he with whom was interior truth, received from the divine [being or principle], appears from what was said above, n. 5788.

5791. *He shall be my servant.*—That hereby is signified that he shall be subject for ever, appears from the signification of a

servant, as denoting to be for ever without freedom derived from the proprium,—thus denoting to be subject for ever: see above, n. 5786.

5792. *And you, go ye up in peace to your father.*—That hereby is signified that the associated, with whom that truth was not, should return to their former state, appears (1.) from the representation of the ten sons of Jacob, as denoting the associated, with whom the cup was not found; that is, interior truth, which is signified by the cup, n. 5736, 5788, 5790: (2.) from the signification of *going up in peace to their father*, as denoting to return to a former state; for when they are not accepted by the internal, which is Joseph, then the former state awaits them.

5793. Verses 18—31. *And Judah came near unto him, and said, By me, my lord, let thy servant, I pray, speak a word in the ears of my lord, and let not thine anger be kindled against thy servant; because as thou art, so is Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have an old father, and a son of his old age, the youngest; and his brother is dead, and he alone is left to his mother, and his father loveth him. And thou saidst unto thy servants, Cause him to come down unto me, that I may set mine eye upon him. And we said unto my lord, The boy cannot leave his father; and let him leave his father, and he will die. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall not add to see my faces. And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us we will go down; because we cannot see the faces of the man, and our youngest brother he not with us. And thy servant, my father, said unto us, Ye know that my wife bare me two. And one went forth from me, and I said, Surely, by tearing he was torn to pieces; and I have not seen him since. And ye take this also from (being) with my faces, and hurt may befall him; and ye will cause my grey hair to go down in evil to the grave. And now, when I shall come to thy servant, my father, and the boy he not with us; and his soul is bound in his soul; and it shall come to pass, when he seest that the boy is not, he will die; and thy servants shall cause the grey hair of thy servant, our father, to go down in sorrow to the grave. And Judah came near unto him, signifies communication of the external man with the internal by good: and said, signifies perception: *by me, my lord*, signifies supplication: *let thy servant, I pray, speak a word in the ears of my lord*, signifies concerning receiving and hearing: *and let not thine anger be kindled against thy servant*, signifies lest he avert himself: *because as thou art, so is Pharaoh*, signifies that he has dominion over the natural*

principle : *my lord asked his servants, saying*, signifies the perception of their thought : *have ye a father or a brother?* signifies that it is good from which [truths in the natural principle are derived], and truth by which [is effected the conjunction of the truths of the church in the natural principle with spiritual good] : *and we said unto my lord*, signifies reciprocal perception : *We have an old father*, signifies that they have spiritual good from which [truths in the natural principle are derived] : *and a son of his old age, the youngest*, signifies truth thence derived which is new : *and his brother is dead*, signifies that internal good is not : *and he alone is left to his mother*, signifies that *that* truth is the only truth of the church : *and his father loveth him*, signifies that it has conjunction with spiritual good from the natural principle : *and thou saidst unto thy servants*, signifies perception given : *Cause him to come down unto me*, signifies that *that* new truth should be subjected to internal good : *that I may set mine eye upon him*, signifies the influx, then, of truth from good : *and we said unto my lord*, signifies reciprocal perception : *The boy cannot leave his father*, signifies that *that* truth cannot be separated from spiritual good : *and let him leave his father, and he will die*, signifies that if it should be separated, the church would perish : *and thou saidst unto thy servants*, signifies perception respecting that thing : *If your youngest brother come not down with you*, signifies if it be not subjected to internal good : *ye shall not add to see my faces*, signifies that thus there will be no mercy, and no conjunction with truths in the natural principle : *and it came to pass, when we came up unto thy servant, my father*, signifies elevation to spiritual good : *we told him the words of my lord*, signifies the knowledge of that thing : *and our father said*, signifies apperception from spiritual good : *Go again, buy us a little food*, signifies that the good of truth should be appropriated : *and we said, We cannot go down*, signifies objection : *if our youngest brother be with us, we will go down*, signifies unless there be united a conjoining medium : *because we cannot see the faces of the man*, signifies because there will be no mercy and no conjunction : *and our youngest brother he not with us*, signifies unless by a medium : *and thy servant, my father, said unto us*, signifies perception from spiritual good : *Ye know that my wife bare me two*, signifies that if there be spiritual good which is of the church, there will be internal good and truth : *and one went forth from me*, signifies the apparent departure of internal good : *and I said, Surely by tearing he was torn to pieces*, signifies the apperception that it perished by evils and falses : *and I have not seen him since*, signifies because it was lost : *and ye take this also from (being) with my faces*, signifies if new truth also depart : *and hurt may befall him*, signifies by evils and falses : *and ye will cause my grey hair to go down in evil to the grave*, signifies that spiritual good would

perish, and thus the internal of the church: *and now, when I shall come to thy servant, my father*, signifies the good of the church, corresponding to spiritual good, which is of the internal church: *and the boy he not with us*, signifies if new truth be not united: *and his soul is bound in his soul*, signifies since the conjunction is close: *and it shall come to pass, when he seeth that the boy is not, he will die*, signifies that spiritual good would perish: *and thy servants shall cause the grey hair of thy servant, our father, to go down in sorrow to the grave*, signifies that the church will have come to its end.

5794. Verse 18. *And Judah came near unto him*.—That hereby is signified communication of the external man with the internal by good, as appears (1.) from the signification of *coming* to speak with any one, as denoting communication; (2.) from the representation of *Judah*, as denoting the good of the church in the natural principle, see n. 5782. Why the communication of the external man with the internal is denoted is, because Judah represents the good of the church in the natural principle, or the external man, and Joseph, good in the internal: the communication is by good, because communication is not given, except by good; not even by truth, unless in truth there be good.

5795. *And said*.—That hereby is signified perception, appears from the signification of *saying*, as denoting perception: see frequently above.

5796. *By me, my lord*.—That hereby is signified supplication, is evident from what follows.

5797. *Let thy servant, I pray, speak a word in the ears of my lord*.—That hereby is signified reception and hearing, (viz., supplication concerning them,) appears (1.) from the signification of *speaking a word*, as denoting influx, see n. 2951, 5481, and as it denotes influx, it denotes also reception on the part of another, n. 5743: (2.) from the signification of *ears*, as denoting obedience, see n. 4551, 4653, here favorable hearkening or hearing, because an inferior speaks to a superior. Hence it is manifest, that by the words, "Let thy servant, I pray, speak a word in the ears of my lord," is signified supplication concerning reception and hearing.

5798. *And let not thine anger be kindled against thy servant*.—That hereby is signified lest he avert himself, appears from the signification of *anger*, as denoting aversion, see n. 5034, for he who is angry with another, averts himself from him, because he does not think like him; but in that state against him. That anger is aversion, is evident from several passages in the Word, especially from those where to Jehovah or the Lord anger and wrath are attributed, by which is signified aversion: not that Jehovah or the Lord ever averts himself, but that man does: and when man averts himself, it appears to him that the Lord

does so, for he is not heard : thus the Word speaks according to appearance. And because anger is aversion, it denotes also oppugnance [assault] against good and truth, on the part of those who have averted themselves ; but on the part of those who have not done so, it denotes not oppugnance, but repugnance,* because it is aversion from evil and the false. That anger denotes *oppugnance* [assault] was shewn n. 3614 : that it denotes also *aversion*, and when good and truth are assaulted, *punishment* is evident from the following passages. “Woe unto them that decree statutes of iniquity ! . . . They shall fall beneath the bound, and beneath the slain. Yet in all this *his anger is not turned away*. . . . Woe to Ashur, *the rod of mine anger*. . . . I will send him against the hypocritical nation, and against *the people of my wrath* I will command him. . . . He doth not think what is right, and his heart doth not meditate what is right,” (Isa. x. 1, 4—7.) Anger and wrath here denote aversion and oppugnance on the part of man : in this state punishment and non-hearing appear as anger ; and, because it is on the part of man, it is said, “Woe unto them that decree statutes of iniquity ! He doth not think what is right, and his heart doth not meditate what is right.” Again, “Jehovah [cometh] with *the weapons of his anger* to destroy all the earth. . . . Behold, the day of Jehovah cometh, *cruel*, and [a day] of *indignation*, and of *wrath*, and of *an anger* ; to make the earth a waste, that he may destroy the sinners thereof from off it. . . . I will shake the heavens, and the earth shall shake out of her place, *in the indignation of Jehovah Zebaoth, and in the day of the wrath of his anger*,” (xiii. 5, 9, 13.) Heaven and earth here denote the church, which, because she has averted herself from truth and good, is described as a waste, and her destruction, by the indignation, anger, and wrath of Jehovah ; when yet the contrary is altogether the case, and it is the man who is in evil, that is indignant, angry, and wrathful, and also opposes himself against good and truth : the punishment, which is from evil, is attributed to Jehovah because of the appearance ; elsewhere, in the Word throughout, the last time of the church and its destruction is called “The day of the anger of Jehovah.” Again : “Jehovah hath broken the staff of the wicked, the rod of the rulers. *Smiting the people in fury, with a stroke not curable* : ruling the nations *with anger*,” (xiv. 5, 6.) Here the sense is the same, the case in this respect being like that of a culprit who is punished by the law, but who attributes to the king, or to the judge, and not to himself, the evil of punishment. Again : “They (Jacob and Israel,) were not willing to walk in his (Jehovah’s) ways, neither heard they the law. *And he hath poured out upon the wrath of his anger*, and the violence of war,”

* It may be needful to inform the unlearned reader, that *oppugnance* signifies making an assault, *repugnance* resisting an assault made.

(xlii. 24, 25.) And in Jeremiah : " I myself will fight with you by a stretched-out hand, and by a strong arm, and *in anger*, and *in wrath*, and *in great indignation*. . . . *Lest my fury go forth as fire*, and *burn* that none can quench it; because of the evil of your doings," (xxi. 5, 12.) Fury, wrath, and great indignation are here nothing else but evils of punishment, on account of aversion and oppugnance against good and truth. From the divine law all evil is accompanied by punishment, and, wonderful it is ! in the other life evil and punishment cleave closely together ; for no sooner does an infernal spirit exceed his accustomed evil, than the punishing spirits are present and punish, and this without advertence. That the evil of punishment is on account of aversion [from good and truth,] is manifest, for it is said, " Because of the evil of your doings." So in David : " He sent into them *the wrath of his anger, indignation, and fury*, and straitness, and the letting in of evil angels." He directed the way of *his anger* ; He spared not their soul from death," (Psalm lxxviii. 49, 50. See also Isa. xxx. 27, 30 ; xxxiv. 2 ; liv. 8 ; lvii. 17 ; lxiii. 6 ; lxvi. 15 ; Jer. iv. 8 ; vii. 20 ; xv. 14 ; xxxiii. 5 ; Ezek. v. 13, 15 ; Deut. ix. 19, 20 ; xxix. 19, 20, 22, 23 ; Apoc. xiv. 9, 10 ; xv. 7.) Wrath, anger, indignation, and fury, in these passages also, denote aversion, oppugnance, and the punishment thence resulting : the punishment of aversion and oppugnance is attributed to Jehovah or the Lord, and is called anger, wrath, and fury in Him, because the nation descended from Jacob was to be kept in the representatives of a church merely external, in which it could be kept only by fear and dread of Jehovah, and by believing that He did evil to them from a principle of anger and wrath. They who are in externals, without an internal principle, can be led by no other means to do external things, for they are not influenced by an interior motive of obligation : the simple also, within the church, judging from appearance, cannot apprehend otherwise than that God is angry when any one does evil. Nevertheless every one who reflects, may see that there is nothing of anger, still less of fury in Jehovah or the Lord ; for He is mercy itself, and He is good itself, and infinitely above willing evil to any one : even a man, who is principled in charity towards his neighbor, does evil to no one. All the angels in heaven are of this character ; what then must be that of the Lord Himself ! But in the other life the case is this ; when the Lord reduces heaven and the societies therein to order, which is continually being done on account of new comers, He gives them what is blessed and happy : when this blessed and happy principle flows in into the societies which are in the opposite, (for in the other life all the societies of heaven have societies opposite to them in hell, whence comes an equilibrium,) they become sensible of a change arising from the presence of heaven ; they are then angry and wrathful, and,

bursting out into evil, immediately incur the evil of punishment. When, also, evil spirits or genii approach to the light of heaven, they begin to be tortured and tormented, see n. 4225, 4226: this they attribute to heaven, consequently to the Lord; when yet they are themselves the cause of their own torment, for evil is tortured when it accedes to good. Hence it is manifest, that from the Lord comes nothing but good, and that all evil is from those who avert themselves, are in an opposite principle, and make oppugnance. From this arcanum the nature of the above case is evident.

5799. *Because as thou art, so is Pharaoh.*—That hereby is signified that he has dominion over the natural principle, appears (1.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160: (2.) from the representation of *Joseph*, as denoting the internal, see above. That the internal has dominion over the natural principle, is represented by Joseph being appointed governor over all the land of Egypt, and also over the whole house of Pharaoh (Gen. xli. 40, 41).

5800. Verse 19. *My lord asked his servants, saying.*—That hereby is signified a perception of their thought, appears from the signification of *asking*, as denoting to perceive another's thought, see n. 5597. Why this is signified by asking is, because in the spiritual world, or in heaven, no one needs to ask another what he thinks concerning the things of his affection; for one perceives another's thought thence derived [viz. from affection]. Moreover, the internal, represented by Joseph, does not ask the external, which the sons of Jacob represent, for the external derives all that it has from the internal: hence also it is manifest, that by asking is signified a perception of the thought. In the Word, also, frequent mention occurs of Jehovah asking man, when yet he knows all and every particular thing which man thinks; but this is done because man believes that his thought, being within himself, is manifest to no one: and hence this appearance and consequent faith is the ground of this *asking*.

5801. *Have ye a father or a brother?*—That hereby is signified that it is good *from which* [truths in the natural principle are derived], and truth *by which* [is effected the conjunction of the truths of the church in the natural principle with spiritual good], appears (1.) from the representation of Israel, who is here the *father*, as denoting spiritual good, or the good of truth, see n. 3654, 4598: why it is good *from which*—is, because, from spiritual good are the truths in the natural principle: (2.) from the representation of Benjamin, who is here the *brother*, as denoting truth: why it is truth *by which*—is, because by it is effected the conjunction of the truths of the church in the natural principle, represented by the sons of Jacob, with the spiritual good which Israel represents. And because conjunction is thereby

effected, it is abundantly described how the father loved Benjamin, who represents that truth ; and how Judah, with the rest, could not return to their father, unless Benjamin were with them. Concerning this truth see below, n. 5835.

5802. Verse 20. *And we said unto my lord.*—That hereby is signified reciprocal perception, appears from the signification of *saying*, as denoting perception : see frequently above. That the perception is reciprocal, is evident.

5803. *We have an old father.*—That hereby is signified that they have spiritual good *from which* [truths in the natural principle are derived], appears from the representation of Israel, who is here the father, as denoting that spiritual good *from which*,—see above, n. 5801. Concerning the representation of Israel, see n. 4286, 4292, 4570, where it is shewn that he represents the spiritual church ; and indeed the internal thereof, which is the good of truth, or spiritual good from the natural principle. What spiritual good, or the good of truth is, see n. 5526, 5733.

5804. *And a son of his old age, the youngest.**—That hereby is signified new truth thence derived, appears (1.) from the representation of Benjamin, who is here *the youngest son*, as denoting truth, see above, n. 5801 : that son denotes truth, see also n. 489, 491, 1147, 2623, 3373 : (2.) from the signification of *old age*, as denoting a new [principle] of life, see n. 3492, 4620, 4676 : hence it is evident, that by “a son of his old age, the youngest,” is signified new truth. The case herein is this : the man who is regenerating and becoming spiritual, is first led by truth to good ; for he does not know what spiritual, or, which is the same, what christian good is, except by truth, or by means of doctrine derived from the Word ; thus he is initiated into good. Afterwards, when he is initiated, he is no longer led by truth to good, but by good to truth ; for he then, from good, not only sees the truths which he had before known ; but also from good produces new truths, which before he had not known, nor could know ; for good possesses the property of desiring truths, being by them, as it were, nourished and made perfect. These latter, or new truths, differ much from the truths which he had before known, for they had little of life ; whereas those which he afterwards receives, have life from good. When man by truth has come to good, he is then Israel, and the truth, which he then receives from good,—that is, from the Lord by good, is the new truth represented by Benjamin, while he was with his father. By this truth good fructifies itself in the natural principle, and produces truths innumerable wherein is good ; thus the natural principle is regenerated and becomes, by fructification, first, as a tree with good fruits, and successively as

* In the original it is expressed, *The youngest son of old ages.*

a garden. From these considerations it is evident what is meant by new truth derived from spiritual good.

5805. *And his brother is dead.*—That hereby is signified that internal good is not, appears (1.) from the representation of [*his brother*, who is] *Joseph*, as denoting the celestial of the spiritual principle, see n. 4592, 4963, 5249, 5307, 5331, 5332, —thus internal good, for this is the same with the celestial of the spiritual principle: (2.) from the signification of *being dead*, as denoting no longer to be: see n. 494. Between the representation of *Joseph*, as denoting internal good, and that of *Israel*, as denoting spiritual good, the difference is this: *Joseph* denotes internal good from the rational, and *Israel* internal good from the natural principle, see n. 4286. This difference is such as exists between celestial good, or the good of the celestial church, and spiritual good, or the good of the spiritual church, which goods have already been frequently treated of. It is said of such internal good (viz., the celestial), that it is not; and this is signified by “his brother is dead.”

5806. *And he alone is left to his mother.*—That hereby is signified that *that* truth is the only truth of the church, appears (1.) from the representation of *Benjamin*, who is here he that *alone was left*, as denoting new truth, see above, n. 5804; (2.) from the signification of *mother*, as denoting the church, see n. 289, 2691, 2717, 5581. In regard to this point, that the truth here represented by *Benjamin*, and which is described above, n. 5804, is the only truth of the church, the case is thus: this truth is that which is derived from spiritual good, or *Israel*, and this *Benjamin* represents, when with his father; but truth still more interior, when with *Joseph*. The former truth, represented by *Benjamin*, when with his father, and called new truth, is what alone makes man to be a church; for in this truth, or in those truths, there is life from good: that is, the man, principled in the truths of faith grounded in good, is a church; but not the man who is in the truths of faith, yet not in the good of charity; for the truths appertaining to this latter are dead, notwithstanding their being the same truths. Hence, in respect to this point, it may be manifest that that truth is the only truth of the church.

5807. *And his father loveth him.*—That hereby is signified that it has conjunction with spiritual good from the natural principle, appears (1.) from the signification of love, as denoting conjunction, spoken of below: (2.) from the representation of *Israel*, who is here *the father that loveth him*, as denoting spiritual good from the natural principle, see n. 4286, 4598: (3.) from the representation of *Benjamin*, who is here *he whom the father loves*, as denoting new truth, see above, n. 5804, 5806; the conjunction of this truth with that good is what is signified by the father loving him; with this truth there must needs be

conjunction, because it is from that good. The conjunction between that truth and good is like the conjunction between a father and a son: it is also like the conjunction between the mind's will-faculty and its faculty of understanding: for all good is of the will, and all truth is of the understanding: when the will wills what is good, then the good is insinuated into the understanding, and is there formed according to the existing quality of the good, which form is truth; and this new truth being thus born, it is evident there must be conjunction. It is to be remarked of love, as denoting conjunction, that love is spiritual conjunction, because it is the conjunction of minds, or of the thought and the will of two; hence it is manifest, that love, considered in itself, is purely spiritual, and that its natural principle is the delight of consociation and conjunction. In regard to its essence, love is an harmonic resulting from the changes of state, and the variations in the forms or substances of which the human mind consists; if this harmonic be from a celestial form, it is celestial love: hence it is manifest, that love can derive its origin from no other source than the divine love itself, which is from the Lord; thus that love is the divine (principle) flowing into forms, and arranging them, that there may be changes of state and variations in the harmony of heaven. But the opposite loves, (viz., the loves of self and of the world,) are not conjunctions, but disjunctions: they appear indeed as conjunctions, but this is in consequence of one regarding another as united with himself, while he is united in gain, in the pursuit of honors, and in the persecuting and taking vengeance on those who oppose themselves: no sooner, however, doth the one cease to favor the other, than disjunction ensues. Celestial love, on the contrary, is altogether averse from doing well to any one for the sake of self, but does so for the sake of the good accruing to another, and which he receives from the Lord, consequently for the sake of the Lord Himself, in whom the good originates.

5808. Verse 21. *And thou saidst unto thy servants.*—That hereby is signified perception given, appears from the signification of *saying* in the historicals of the Word, as denoting perception; and because it was to them, it denotes perception given.

5809. *Cause him to come down unto me.*—That hereby is signified that new truth should be subjected to internal good, appears (1.) from the signification of *causing to come down*; for to come to the internal principle, to be conjoined, denotes to be subjected to it; because, in order that conjunction may exist, everything inferior or exterior must be made altogether subordinate and subject to what is superior or interior: (2.) from the representation of Benjamin, whom they were to cause to come down, as denoting new truth, see above, n. 5804, 5806: (3.)

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from the representation of Joseph, to whom he should come down, as denoting internal good: see above.

5810. *And I will set mine eye upon him.*—That hereby is signified influx, then, of truth from good, appears from the signification of *setting the eye upon* any one, as denoting to communicate the truth which is of faith: that the eye corresponds to the intellectual sight, and to the truths of faith, see n. 4403—4421, 4523—4534. As to set the eye upon any one denotes communication, it denotes also influx; for the internal good, which Joseph represents, communicates with the truth represented by Benjamin, no otherwise than by influx; because this truth is inferior.

5811. Verse 22. *And we said unto my lord.*—That hereby is signified reciprocal perception, see above, n. 5802.

5812. *The boy cannot leave his father.*—That hereby is signified that that truth cannot be separated from spiritual good, appears (1.) from the signification of *leaving*, as denoting to be separated: (2.) from the representation of *Israel*, as denoting spiritual good from the natural principle, see n. 4286, 4598, 5807; (3.) from the representation of *Benjamin*, as denoting new truth, see n. 5804, 5806. This truth is called *a boy*, because it is born last; for it is not born until man is regenerated, when he receives a new principle of life by this new truth conjoined to good. Hence also this truth is signified by the youngest son of old age, n. 5804.

5813. *And let him leave his father, and he (his father) will die.*—That hereby is signified that, if it should be separated, the church would perish, appears (1.) from the signification of *leaving*, as denoting to be separated: see above, n. 5812: (2.) from the signification of *dying*, as denoting no longer to be,—thus to perish; see n. 494. Because this truth conjoined to spiritual good constitutes the church, n. 5806, therefore, should it be separated from that good, the church would perish; and besides, *Israel*, who is here *the father*, represents the church, n. 4286; but not without this truth.

5814. Verse 23. *And thou saidst unto thy servants.*—That hereby is signified perception concerning that thing, see above, n. 5808.

5815. *If your youngest brother come not down with you.*—That hereby is signified if it be not subjected to internal good, appears above, n. 5809.

5816. *Ye shall not add to see my faces.*—That hereby is signified that there will then be no mercy, and no conjunction with truths in the natural principle, appears from the signification of *face*, as denoting mercy, when predicated of the Lord, see n. 222, 223, 5585; hence *not to see faces* denotes that there is no mercy, n. 5585, 5592, and when there is no mercy, there is also no conjunction, for there is no love, which is spiritual conjunction: the divine love is called mercy in respect to the

human race, beset with so great miseries: why it signifies that there would be no conjunction with truths in the natural principle is, because by the sons of Jacob, to whom those words were said, are represented truths in the natural principle, n. 2403, 5419, 5427, 5458, 5512. In regard to there being no mercy, and no conjunction with truths in the natural principle, unless the truth, represented by Benjamin, be subjected to internal good, which is Joseph, the case is this. The truth, which makes man to be a church, is that truth which is from good; for when man is in good, then, from good, he sees truths and perceives them, and thereby believes that they are truths; but this in nowise unless man be in good. Good is as a little flame, which gives light and illuminates, and causes them to see, to perceive, and to believe truths; for the affection of truth derived from good determines the internal sight thither, and withdraws it from worldly and corporeal things, which occasion darkness: such is the truth which Benjamin here represents. That this is the only truth of the church,—that is, the only one which makes man to be a church, see n. 5806; but this truth must be altogether subjected to the internal good represented by Joseph; for through internal good the Lord flows in, and gives life to the truths which are beneath, thus also to this truth, which is from spiritual good out of the natural principle, represented by Israel, n. 4286, 4598. From these considerations it is also evident, that, by this truth, conjunction is effected with the truths which are beneath; for unless this truth were subjected to internal good, that thence it might have the influx of good in itself, there could be no reception of the mercy which continually flows in from the Lord through internal good, for there would be no medium; and if no reception of mercy, there could also be no conjunction. These are the things signified by the words, “If your youngest brother come not down with you, ye shall not add to see my faces.”

5817. Verse 24. *And it came to pass, when we came up unto thy servant, my father.*—That hereby is signified elevation to spiritual good, appears (1.) from the signification of *coming up*, as denoting elevation, spoken of presently: (2.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good from the natural principle: see n. 4286, 4598. The elevation which is signified by coming up, is towards interior things, in this case from truths in the natural principle, represented by the ten sons of Jacob, to spiritual good from the natural principle, represented by Israel; for there is an exterior natural principle and an interior: see n. 5407, 5649: in the interior natural principle is the spiritual good, which is Israel; and in the exterior natural principle are the truths of the church, which are the sons of Jacob. Hence by coming up to the father is signified elevation to spiritual good.

5818. *We told him the words of my lord.*—That hereby is signified knowledge of that thing, appears without explication.

5819. Verse 25. *And our father said.*—That hereby is signified apperception from spiritual good, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see frequently above; (2.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good: see n. 3654, 4286, 4598.

5820. *Go again, buy us a little food.*—That hereby is signified that the good of truth should be appropriated, appears (1.) from the signification of *buying*, as denoting to appropriate to themselves, see n. 4397, 5406, 5410, 5426: (2.) from the signification of *food*, as denoting the good of truth, see n. 5410, 5426, 5487, 5582, 5588, 5655. Spiritual food is, in general, all good, but specifically it is the good which is acquired by truth, that is, truth in will and act; for this becomes good from willing and doing, and is called the good of truth. Truth, unless it thus becomes good, benefits not man in the other life; for when he comes into that life, it is dissipated, because it does not agree with his will-principle; consequently not with the delight of his love. He who in the world has learnt the truths of faith, not for the sake of willing and doing them, and thus turning them into goods; but only for the sake of knowing and teaching them, with a view to honor and gain; although he may thereby acquire in the world the highest degree of reputation for learning; yet in the other life he is deprived of all those truths, and is left to his will-principle,—that is, to his principle of life. Such as he had been in his former life, he then remains: and, surprising as it may seem, he holds all the truths of faith in aversion; and in himself, howsoever he had before confirmed, he now denies them. To turn truths, therefore, into goods, by willing and doing them,—that is, by the life, is understood by appropriating to themselves the good of truth, which is signified by the words, “Buy us a little food.”

5821. Verse 26. *And we said, We cannot go down.*—That hereby is signified an objection, appears without explication.

5822. *If our youngest brother be with us, we will go down.*—That hereby is signified unless there be united a conjoining medium, appears from the representation of *Benjamin*, who is here *the youngest brother*, as denoting a conjoining medium, see n. 5411, 5413, 5443, 5639, 5688. In regard to this point, the case is thus: Benjamin represents the medium between the celestial of the spiritual principle, or internal good, which is Joseph, and the truths in the natural principle, which are the ten sons of Jacob; he represents also new truth, n. 5804, 5806, 5809. A medium, that it may be a medium, must derive somewhat from each, (viz., from the internal and the external); otherwise it is not a conjoining medium: the medium, which Ben-

jamin represents, derives from the external or natural principle its characteristic as new truth; for the new truth, which he represents, is in the natural principle, because it is from spiritual good derived from the natural; which good his father, as Israel, represents: see n. 5686, 5689. But this medium derives, by influx, somewhat from the internal, which is represented by Joseph; thus it derives somewhat from each principle: this is the reason why Benjamin represents a conjoining medium, and also new truth;—new truth when with his Father, a conjoining medium when with Joseph. This is an arcanum, which it is impossible to unfold more clearly; but it cannot be understood, except by those who are in the knowledge that there appertains to man an internal principle and an external, distinct from each other, and who are at the same time in the affection of knowing truths. Such have their intellectual part illustrated by the light of heaven, to see what others do not see,—thus also, to see this arcanum.

5823. *Because we cannot see the faces of the man.*—That hereby is signified because there will be no mercy, and no conjunction, appears from the explication of similar words above, n. 5816.

5824. *And our youngest brother he not with us.*—That hereby is signified except by a medium, appears from the representation of Benjamin, as denoting a medium, see above, n. 5822.

5825. Verse 27. *And thy servant, my father, said to us.*—That hereby is signified perception from spiritual good, appears (1.) from the signification of *saying*, as denoting perception, see frequently above: (2.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good from the natural principle: see n. 3654, 4598, 5801, 5803, 5807.

5826. *Ye know that my wife bare me two.*—That hereby is signified if there be spiritual good, which is of the church, there will be internal good and truth, appears (1.) from the representation of *Israel*, who saith these things of *himself*, as denoting spiritual good from the natural principle: see above, n. 5825: (2.) from the representation of *Rachel*, who is here *the wife who bare him two*, as denoting the affection of interior truth: see n. 3758, 3782, 3793, 3819: (3.) from the representation of *Joseph*, and also of *Benjamin*, who are *the two* whom she bare, as denoting internal good and truth, Joseph internal good, and Benjamin interior truth. In regard to this point, that if there be the spiritual good which is of the church, there will be internal good and truth, the case is this. Spiritual good, represented by *Israel*, is the good of truth,—that is, truth in will and act: this truth, or this good of truth, appertaining to man, causes him to be a church. When truth is implanted in the will, (which is perceived from this circumstance, that a man

is affected with truth for the sake of an end, that he may live according to it), there is then internal good and truth: when man is in this good and truth, the kingdom of the Lord is in him; consequently he is a church, and, together with those who are in like disposition, constitutes the church in general. Hence it is manifest that, to make the church a church, there ought to be spiritual good,—that is, the good of truth; but in nowise truth alone: from truth alone the church, at this day, is called the church, and by this, one church is distinguished from another; let every one think within himself whether truth be anything, unless it regard life as its end. What are doctrinals separate from that end? What, for instance, are the commandments of the decalogue, separate from a life according to them? For if any one is acquainted with them, and with the meaning of them in all its extent; and yet lives contrary to them, of what advantage is such knowledge? Is it not totally unprofitable, and in some cases damnable? The case is the same with the doctrinals of faith derived from the Word, which are the precepts of Christian life, for they are spiritual laws; these are of no kind of benefit unless they become the laws of life: let a man consider within himself, whether he is endowed with anything, except what enters his very life; and whether the life of man, which is truly life, be elsewhere than in the will. Hence it was declared by the Lord in the Old Testament, and confirmed in the New, that all the law and the prophets are founded in love to God, and in love towards the neighbor,—thus in the very life, but not in faith without life; therefore on no account in faith alone, consequently neither in confidence, for this cannot possibly exist without charity towards the neighbor. If it appear to have place with the wicked in the dangers of life, and at the approach of death, it is a spurious or false confidence; for with them, in the other life, there appears not the smallest degree of confidence; notwithstanding at the approach of death they have professed such confidence with apparent ardour. That faith or expressions of faith, produce not in the wicked that confidence or trust, the Lord Himself teaches in John, “As many as received Him, to them gave He power to become the sons of God, believing in His name: who were born, not of bloods, nor of the will of the flesh, nor of the will of man (*vir*), but of God,” (i. 12, 13.) They who are born of bloods denote those who do violence to charity, n. 374, 1005, also who profane the truth, n. 4735: they who are born of the will of the flesh denote those who are in evils originating in self-love and the love of the world, n. 3813: they who are born of the will of man denote those who are in the persuasions of what is false; for man (*vir*) signifies truth, and in the opposite sense the false principle: they who are born of God denote those who are regenerated by the Lord, and thence are

in good; these are they who receive the Lord, and believe in His name; and to them He gives power to become the sons of God, but not to the former. From these considerations it is manifest what is the effect of faith alone in regard to salvation. Moreover, that man may be regenerated and become a church, he must be introduced by truth to good; and when truth becomes truth in the will and the act, he is then introduced: this truth is good, and is called the good of truth, and it produces new truths continually, for then first it fructifies itself. The truth which is produced, or is thence fructified, is called internal truth, and the good in which it originates is called internal good; for nothing becomes internal until it is implanted in the will, because the will-principle is the inmost of man: so long therefore as good and truth are out of the will, and only in the understanding, they are out of the man; for the understanding is without, and the will is within.

5827. Verse 28. *And one went forth from me.*—That hereby is signified the apparent departure of internal good, appears (1.) from the signification of *going forth*, or going away, as denoting departure: (2.) from the representation of *Joseph*, as denoting internal good, see frequently above; that the departure was only apparent, is evident, for Joseph still lived. The case herein is this. The things related concerning Joseph, from beginning to end, represent, in their order, the glorification of the Lord's human (principle), consequently, in a lower sense, the regeneration of man, for this is an image or type of the Lord's glorification, see n. 3138, 3212, 3296, 3490, 4402, 5688. The regeneration of man is thus circumstanced. In the first state, when man is introduced by truth into good, truth appears manifestly, because it is in the light of the world, and near to the sensual principles of the body; but good is not so, for this is in the light of heaven, and far removed from the sensuous of the body, being within in the spirit of man. Hence the truth which is of faith appears manifestly, but not the good; yet that is continually present, and flows in, and causes the truths to live; otherwise it would be impossible for man to be regenerated: but when this state is passed through, then the good manifests itself by love towards the neighbor, and by the affection of truth for the sake of life. These are the things represented by Joseph, in that he was taken away, and did not appear to his father, but afterwards manifested himself to him: this is also meant by the apparent departure of internal good, which is signified by "one went forth from me."

5828. *And I said, Surely by tearing he was torn in pieces.*—That hereby is signified the apperception that it perished by evils and falses, appears (1.) from the signification of *saying*, as denoting perception; see frequently above: (2.) from the signification of being *torn in pieces*, as denoting to perish by

evils and falses, (viz., the internal good represented by Joseph,) n. 5805. Being torn in pieces hath this signification, because, in the spiritual world, no other tearing in pieces hath place but that of good by evils and falses: similar hereto is the case of death, and of the things appertaining to death; these in the spiritual sense do not signify natural, but spiritual death, or damnation, for there is no other death in the spiritual world. In like manner tearing in pieces, in the spiritual sense, does not signify such tearing as is effected by wild beasts; but the rending or disruption of good by evils and falses: wild beasts also, which tear in pieces, signify, in the spiritual sense, the evils of lusts and the falses thence derived, which in the other life are represented by wild beasts. The good which continually flows-in from the Lord into man, perishes only by evils and consequent falses, and by falses and consequent evils; for as soon as that good comes continuous through the internal man to the external or natural, it is met by evil and the false, whereby the good is rent, as by wild beasts, and extinguished in various manners. Hence the influx of good through the internal man is checked and stopped; consequently the interior mind, through which the influx passes, is closed, and only so much of a spiritual principle is admitted through it, as may enable the natural man to reason and discourse; but only from terrestrial, corporeal, and worldly principles, and indeed against good and truth; or, if in their favor, merely from pretence or craft. It is a universal law that influx accommodates itself according to efflux, and that if the efflux be checked, the influx is checked also: through the internal man there is an influx of good and truth from the Lord; through the external there ought to be efflux into the life,—that is, in the exercise of charity. When this efflux hath place, then the influx is continual from heaven,—that is, through heaven from the Lord; whereas if efflux be not given, but there be resistance in the external or natural man,—that is, evil and the false, which rend and extinguish the in-flowing good, it follows, from the universal law above mentioned, that the influx accomodates itself to the efflux. Hence the influx of good withdraws itself, and thereby the internal passage of the influx is closed; and by that closure is occasioned stupidity in things spiritual, until the man of this kind knows nothing of eternal life, nor is willing to know: at length comes insanity, opposing falses to truths, and calling the former truths and the latter falses; and opposing evils to goods, and making the former goods and the latter evils. Thus good is altogether rent in sunder. In the Word throughout mention is made of what is torn in pieces, and thereby, in the proper sense, is signified that which perishes by falses grounded in evils; but that which perishes from evils is called a carcase: nevertheless, when mention is made only of what is torn in pieces, then both are

signified, for one involves the signification of the other; but it is otherwise when both are expressed, for then a distinction is made. As what was torn in pieces, signified, in the spiritual sense, what had perished by falses derived from evils; therefore it was prohibited, in the representative church, to eat anything so torn: this prohibition would in nowise have been given, unless the above spiritual mischief had been understood in heaven; for, in any other view, what evil could there be in eating the flesh torn by a wild beast? That things torn were not to be eaten, is thus written in Moses: "The fat of a *carcase*, and the fat of *what is torn* shall be for every use: only in eating ye shall not eat it," (Levit. vii. 24.) Again: "*A carcase* and *what is torn*, he shall not eat, to pollute himself therewith: I am Jehovah," (xxii. 8.) Again: "Ye shall be men of holiness unto Me, therefore *flesh torn in the field* ye shall not eat; ye shall east it to the dogs," (Exod. xxii. 31.) And Ezekiel, the prophet, saith, "Ah, Lord Jehovah, behold, my soul hath not been polluted, and a *carcase* and *what is torn* I have not eaten from my youth hitherto; neither hath there come into my mouth *the flesh of abomination*!" (iv. 14.) From these passages it is evident, that it was an abomination to eat what was torn in pieces; not because it was so torn, but because it signified the rending of good, by the falses derived from evils; but a *carcase* signified the death of good occasioned by evils. In the internal sense the rending of good by falses and evils is also understood in the following passages in David. "His likeness (a wicked person's) is as a lion that desires *to tear*, and as a young lion, that sits in lurking places," (Psalm xvii. 12.) Again: "They opened their mouth against me; *a lion tearing in pieces* and roaring," (Psalm xxii. 13.) Again: "Lest they seize my soul as a lion, *tearing in pieces*, but not reseuing," (vii. 2.) Lion here denotes those who vastate the church. Above, treating of Joseph's being sold by his brethren, and their sending to his father his coat stained with blood; his father said on that occasion, "It is my son's coat; an *evil beast* hath devoured him: *Joseph by tearing is torn in pieces*," (Gen. xxxvii. 33.) That being torn in pieces denotes being dissipated by falses derived from evils, see n. 4777.

5829. *And I have not seen him since.*—That hereby is signified because it was lost, is manifest without explication.

5830. Verse 29. *And ye take this also from [being] with my faces.*—That hereby is signified if new truth also depart, appears, (1.) from the representation of *Benjamin*, of whom this is said, as denoting new truth: see n. 5804, 5806, 5809, 5822: (2.) from the signification of *taking him from [being] with my faces*, as denoting to alienate from spiritual good, thus to depart. But if that truth should depart, inasmuch as it is from spiritual good, which is Israel, good itself must perish; for good receives

its quality from truths, and truths receive their essence from good. Hence they have life together.

5831. *And hurt may befall him.*—That hereby is signified by evils and falses, appears from the signification of *hurt befalling* any one, as denoting to be hurt by evils and falses. No other hurt is meant in the spiritual sense, because, in the spiritual world, all hurt is from this source, (viz. from evils and falses.)

5832. *And ye will cause my grey hair to go down in evil to the grave.*—That hereby is signified that spiritual good would perish, and thus the internal of the church, appears (1.) from the representation of Israel, as denoting spiritual good: see n. 5807, 5812, 5813, 5817, 5819, 5825: also as denoting the internal principle of the spiritual church, n. 4286: (2.) from the signification of *grey hair*, as denoting the ultimate of the church: (3.) from the signification of *going down in evil to the grave*, as denoting to perish, n. 4785: to go down in good to the grave denotes to rise again, and to be regenerated, n. 2916, 2917, 5551; therefore to go down in evil to the grave denotes the opposite,—thus to perish. In regard to the internal principle of the church, that it would perish, if the truth represented by Benjamin should perish, the case is this. Good must have its truths that it may be good; and truths must have their good to make them truths: good without truths is not good; and truths without good are not truths; they form together a marriage, called the heavenly marriage: wherefore if one depart, the other perishes; and one may depart from the other, by being rent in pieces by evils and falses.

5833. Verse 30. *And now when I shall come to thy servant, my father.*—That hereby is signified the good of the church corresponding to the spiritual good of the internal church, appears (1.) from the representation of *Judah*, who says these things of *himself*, as denoting the good of the church, see n. 5583, 5603, 5782: (2.) from the representation of *Israel, his father*, as denoting spiritual good: see n. 5807, 5812, 5813, 5817, 5819, 5825. The good of the church represented by Judah, is the good of the external church; but spiritual good, which Israel represents, is the good of the internal church, n. 4286: for every church of the Lord is internal and external; and the things of the external church correspond to those of the internal church: the good of the church also, which is Judah, corresponds to spiritual good, which is Israel.

5834. *And the boy he not with us.*—That hereby is signified if new truth be not united, appears from the representation of *Benjamin*, who is here *the boy*, as denoting new truth, see n. 5804, 5806, 5822.

5835. *And his soul is bound in his soul.*—That hereby is signified since the conjunction is close, appears from the signification

tion of soul, as denoting life; thus the soul of one bound in the soul of the other, denotes the life of the one in the life of the other, consequently it denotes close conjunction of the spiritual good, which is Israel, and of the truth derived from that good, which is Benjamin. In regard to the close conjunction between good and its truth, that it is as between the soul of one bound in the soul of another, the case is this. The mind of man, which is the man himself, and the seat of man's life, has two faculties, one which is allotted for the truths that are of faith, and another for the good which is of charity: the faculty allotted for the truths of faith, is called the understanding, and that allotted for the good of charity, is called the will; and, that man may be man, these two faculties should make one. But that these faculties are, at this day, altogether dissevered, may be manifest from this consideration, that man can understand that truth is, and yet he cannot will it; for he can understand that all things contained in the decalogue are true, also that all things contained in the doctrinals derived from the Word are, in some sense, true: yea, he can intellectually confirm those truths, and even preach them; his will, nevertheless, inclining to somewhat contrary, and he, from his will, doing it. Hence it is manifest, that the above two faculties appertaining to man are dissevered; but that they ought not to be dissevered, may be known from this consideration, that to understand truth would elevate man towards heaven, and to will evil would draw him down towards hell, and thus he would be suspended between both; yet still his will-principle, in which his veriest life itself consists, would convey him downwards, thus inevitably into hell. To prevent this effect, these two faculties ought to be conjoined. Conjunction is effected by regeneration from the Lord, and this by the implantation of the truth which is of faith, in the good which is of charity; for thus, by the truth of faith, man is gifted with a new understanding, and by the good of charity, with a new will. Hence the two faculties which constitute one mind.

5836. Verse 31. *And it shall come to pass, when he seeth that the boy is not, he will die.*—That hereby is signified that spiritual good would perish, if the truth, which is Benjamin, should depart, appears (1.) from the representation of *Israel*, as denoting spiritual good: see above: (2.) from the signification of *dying*, as denoting to cease to be such,—thus to perish: see n. 494. That good would perish, if its truth should depart, see above, n. 5830, 5832.

5837. *And thy servants shall cause the grey hair of thy servant, our father, to go down in sorrow to the grave.*—That hereby is signified that the church will have come to its end, appears from like words explained above, n. 5832. That *Israel*, the father, here denotes the church, is, because the spiritual

good, which he represents, constitutes the church with man; so that whether we speak of spiritual good, or of the church, it is the same; for they cannot be separated. Hence it is, that in the Word, especially the prophetic, Israel denotes the spiritual church.

5838. Verses 32—34. *Because thy servant was surety for the boy from [being] with my father, saying, If I bring him not back to thee, I shall sin against my father all days. And now, let thy servant, I pray, remain in the place of the boy, a servant to my lord; and let the boy go up with his brethren. For how shall I go up to my father, and the boy be not with me? peradventure I shall see the evil which will find my father. Because thy servant was surety for the boy from [being] with my father, saying,* signifies adjunction to himself: *if I bring him not back to thee,* signifies unless it be conjoined with spiritual good: *I shall sin against my father all days,* signifies aversion, and thus that there would be no good of the church: *and now let thy servant, I pray, remain in the place of the boy, a servant to my lord,* signifies submission: *and let the boy go up with his brethren,* signifies that interior truth may be conjoined with spiritual good: *for how shall I go up to my father, and the boy be not with me?* signifies that spiritual good, from the natural principle, will be without interior truth: *peradventure I shall see the evil which will find my father,* signifies apperception that it will perish.

5839. Verse 32. *Because thy servant was surety for the boy from [being] with my father, saying.*—That hereby is signified adjunction to himself, appears from the signification of *being surety*, as denoting to adjoin to himself: see n. 5609; for the truth, which Benjamin represents, in the interval when it is not so present with spiritual good, which is the father, may be present with the good of the external church represented by Judah; for this latter good and spiritual good act in unity by correspondence.

5840. *If I bring him not back to thee.*—That hereby is signified unless it be conjoined with spiritual good, appears (1.) from the signification of *bringing back*, as denoting again to conjoin: (2.) from the representation of Israel, as denoting spiritual good, so often mentioned above.

5841. *I shall sin against my father all days.*—That hereby is signified aversion, and thus that there would be no good of the church, appears from the signification of *sinning*, as denoting disjunction, see n. 5229, 5474, thus aversion; for if the good of the external church, which Judah represents, averts itself from the good of the internal church, represented by Israel, there is no longer any good of the church; because the conjunction itself is effective of the good which constitutes the church. With these two goods, (viz., the good of the internal

church and the good of the external), the case is this. The good of the internal church, or internal good, by influx produces the good of the external church, or external good; and thus internal good elevates to itself external good, that thus it may examine itself, and through itself look upwards to the Lord. This is effected when there is conjunction; but if there be disjunction, external good averts itself, and looks downwards, and thus perishes. This is the aversion signified by the words, "I shall sin against my father all days."

5842. Verse 33. *And now, let thy servant, I pray, remain in the place of the boy, a servant to my lord.*—That hereby is signified submission, appears from this consideration, that to offer himself for a *servant* in the place of another, is to deprive himself of freedom derived from the proprium, and altogether to submit himself to another. By these words is signified the submission of the natural or external man beneath the internal; for when good in the natural principle submits itself, the truths in that principle submit themselves; for truths are of good.

5843. *And let the boy go up with his brethren.*—That hereby is signified that interior truth may be conjoined with spiritual good, appears (1.) from the representation of *Benjamin*, as denoting new truth, see n. 5804, 5806, 5809, 5822, thus interior truth: (2.) from the signification of *going up with his brethren*, as denoting to be again conjoined with his father, that is, with spiritual good, represented by Israel. The interior truth, which Benjamin here represents, is new truth, for this is interior in respect to the truths which are beneath; for the truth proceeding from good, is interior truth; so is this truth also, because it is from the spiritual good which is Israel. The good of charity derived from the will, thus from the affection, is internal good, or the good of the internal church; but the good of charity, not derived from affection but from obedience, and not from the will but from doctrinals, is external good, or the good of the external church: the truths thence derived are also external.

5844. Verse 34. *For how shall I go up to my father, and the boy be not with me?*—That hereby is signified that spiritual good from the natural principle will be without interior truth, appears (1.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good from the natural principle: see above: (2.) from the representation of *Benjamin*, who is here the *boy*, as denoting interior truth: see above, n. 5843.

5845. *Peradventure I shall see the evil which will find my father.*—That hereby is signified apperception that it will perish, appears from the signification of *seeing*, as denoting to understand, see n. 2807, 3863, 4103—4421, and hence to apperceive, n. 3764, 4567, 5400: that it will perish, is signified by *the evil which will find him*; in like manner as by making his grey hair

to go down in evil to the grave, n. 5832; also, if the father did not see him with his brethren, that he would die, n. 5836: this is the evil which is signified. That spiritual good, which is Israel, would perish, if the truth, which is Benjamin, should depart, see above, n. 5832.

CONCERNING ANGELS AND SPIRITS ASSOCIATED WITH MAN.

5846. *INFLUX* in general, out of the spiritual world into man, is thus circumstanced. Man cannot think anything, or will anything, from himself, but everything flows in; good and truth from the Lord through heaven,—thus through the angels who are associated with man; evil and the false from hell,—thus through the evil spirits who are associated with him; and they flow into man's thought and will. I am aware that this will appear a very great paradox, because it is contrary to appearance; but experience itself shall dictate the reality of the case.

5847. Neither man, spirit, nor angel, in any case has life from himself,—thus neither can he think and will from himself; for man's life consists in thinking and willing, whilst speaking and acting is the life thence derived. There is only one life, (viz., the Lord's), which flows in into all; but is variously received, according to the quality which man, by his life, has induced on his soul: hence, with the evil, goods and truths are turned into evils and falses; whereas, with the good, they are received,—goods as goods, and truths as truths. This circumstance will admit of comparison with the light which flows in from the sun into objects; and being in them diversely modified and variegated, according to the form of the parts, is thence turned into colors either dismal or cheerful. Man, during his life in the world, induces a form upon the most pure substances of his interiors, so that he may be said to form his own soul, that is, its quality; and, according to that form, the Lord's life is received, which is the life of his love towards the universal human race. That life is one; and that men, spirits, and angels are recipients of life, see n. 1954, 2021, 2706, 2886—2889, 2893, 3001, 3318, 3337, 3338, 3484, 3741—3743, 4151, 4249, 4318—4320, 4417, 4524, 4882.

5848. In order that the Lord's life may flow in, and be received according to every law appertaining to man, there are continually associated with man angels and spirits; angels from heaven and spirits from hell; and I have been informed that there are two spirits and two angels associated with every individual. There are spirits from hell, because man from himself is continually in evil, for he is in the delight of self-love and the love of the world; and so far as man is in evil, or in that delight, so far the angels from heaven cannot be present.

5849. *The two spirits who are adjoined to man, cause him to have communication with hell, and the two angels, with heaven. Man, without communication with heaven and hell, would not be able to live even for a moment; if those communications were taken away, he would fall down dead as a stock; for then would be taken away his connection with the first esse, that is, with the Lord. This also hath been shewn me by experience: the spirits associated with me were a little removed, and instantly, according to the removal, I began as it were to expire; and should, indeed, have expired, unless they had been sent back again. But I am aware that few believe in any spirit being associated with them, or even that any spirits exist. The principal cause of this disbelief is, that, at this day, there is no faith, because there is no charity; hence it is not believed that there is a hell, nay, neither that there is a heaven, nor consequently a life after death. Another cause of this disbelief is, because the eyes of men do not see spirits; for they say, "If I saw, I would believe: what I see, that I know is; but what I do not see, I cannot tell whether it be or be not;" when yet they know, or might know, that the eye of man is so dim and gross, that things not inconspicuous even in ultimate nature are unseen by it; this is evident from artificial glasses, by which such things become visible. How then should the eye be able to see the things which are within nature, even that purer nature wherein are spirits and angels? These man cannot see, except by the eye of his internal man, for that is adapted to view such objects; but, for several reasons, the sight of this eye is not opened to man, during his abode in the world. From these considerations it may be manifest, how much modern faith differs from the ancient; for it was a tenet of ancient faith, that every man had his associate angel.*

5850. *With respect to influx, the case is this. There is, from the Lord, through the spiritual world, into the subjects of the natural world, a common (or general), and also a particular influx: the common influx is into those things which are in order, the particular influx into those which are not in order. Animals of every kind are in the order of their nature, therefore into them there is a common influx: that they are in the order of their nature, is manifest from this consideration; that they are born into all things proper to them, neither have need of being introduced into those things by information. But men are not in order, nor in any law of order, therefore into them there is a particular influx; that is, there are associated with them angels and spirits, through whom the influx is effected; and unless men were so associated, they would rush into every enormity, and plunge themselves instantly into the deepest hell: by those spirits and angels, man is under the government and guidance of the Lord. The order into which man was created, was to love his neighbor as himself; yea, more than himself, for thus the angels love; but*

man loves only himself and the world, and hates his neighbor, except so far as his neighbor favors his views of dominion and worldly gain. On this account, since man's life is altogether contrary to heavenly order, he is ruled by separate spirits, and by angels from the Lord.

5851. *The same spirits do not remain at all times with man, but according to the states of man, (viz., of his affection, or of his love and ends), they are changed, former ones being removed, and others succeeding. In general the quality of the spirits associated with man is according to the quality of the man; if he be covetous, the spirits are covetous; if haughty, the spirits are haughty; if desirous of revenge, so are the spirits; if deceitful, the spirits are of a like quality: man attaches to himself spirits from hell according to his life. The hells are most exactly distinguished according to the evils of lusts, and according to all the differences of evil; hence it is impossible to suppose a case, wherein spirits, similar to the man who is in evil, may not be called forth, and adjoined to him.*

5852. *The evil spirits associated with man are indeed from the hells; but, when with man, they are not then in hell, but are taken out thence. The place where they then are, is in the midst, between heaven and hell, and is called the WORLD OF SPIRITS, of which frequent mention has been already made. In that world of spirits there are also good spirits, who are likewise associated with man: into that world also men come immediately after death; and, after some stay there, are either removed into the inferior earth, or let down into hell, or elevated into heaven, every one according to his life. In that world the hells are terminated from above, and are shut there, and opened at the Lord's good pleasure: in that world too heaven is terminated from beneath, and therefore it is the interstice separating heaven from hell: from these particulars may be known what the world of spirits is. When the evil spirits, who are with man, are in that world, they are not in any infernal torment, but in the delights of self-love and the love of the world, also of all the pleasures which the man himself enjoys, for they are in every thought and in every affection of the man; but when they are remitted into their hell, they return into their former state.*

5853. *The spirits, who have intercourse with man, enter into all his memory, and into all the sciences of memory possessed by man; thus putting on all the things of man, and knowing no other than that those things are their own; spirits have this prerogative above man. Hence it is that all things which man respectively thinks and wills, they also think and will; and vice versa, all things which those spirits respectively think and will, man thinks and wills: for they act as one by conjunction; yet it is supposed, by both parties, that such things are in themselves, and from themselves. So spirits suppose, and so men; but this is a fallacy.*

5854. *It is provided by the Lord, that spirits may flow in into the things which man thinks and wills, but angels into the ends which he regards; and thus, through the ends, into those things which follow from them. The angels also flow in, by good spirits, into those things in man which are goods of life and truths of faith, and by these they withdraw him, as much as possible, from evils and falses. This influx is tacit and imperceptible to man, but still operative in a hidden manner, and effective, principally, of the turning from evil ends, and the insinuation of good ones; but so far as they are not able to effect this, they remove themselves, and flow in more remotely and more absently, and in this case the evil spirits approach nearer; for the angels cannot be present in evil ends, that is, in the loves of self and of the world, but still they are remotely present. The Lord, through the angels, could lead man into good ends by omnipotent might; but this would be to deprive him of life, for his life consists of loves altogether contrary to such ends: wherefore the divine law is inviolable, that man shall be in freedom; and that good and truth, or charity and faith, shall be implanted in his free principle, and never in a constrained one; for what is received in a state of constraint does not remain, but is dissipated. To force man, is not to insinuate into his will-principle, because under such force he acts from the will-principle of another; and therefore when he returns to his own will-principle, that is, to his freedom, that force is extirpated: on this account the Lord rules man by his freedom, and, as far as possible, withholds him from the freedom of thinking and willing evil; for man, unless withheld by the Lord, would continually plunge himself into the deepest hell. It was said, that the Lord, through the angels, could lead man into good ends by omnipotent might, for evil spirits may in an instant be driven away, and this by a single angel, even supposing myriads of them to encompass man: man, however, would then come into such torture, and into so direful a hell, as would be insufferable, for he would be miserably deprived of his life. For the life of man is from lusts and phantasies, contrary to good and truth, and unless this life were supported by evil spirits, and in that state were amended, or at least guided, he would not survive a single moment; for nothing else has place in man but the love of self and of gain, and of reputation on their account,—thus, whatsoever is contrary to order. Unless, therefore, man were moderately and gradually reduced to order, by the guidance of his freedom, he would instantly expire.*

5855. *Before it was allowed to me to discourse with spirits, I believed that it was absolutely impossible for any spirit or angel to know and perceive my thoughts; because they were within myself, and known only unto God. On this account it once happened, that I remarked of a certain spirit, that he knew my thoughts, for he discoursed with me concerning them, in few words, and gave a*

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proof of his presence by a certain sign; at this I was amazed, but especially at discovering that he was acquainted with my thoughts. Hence it was made manifest, how difficult it is for man to believe that any spirit knows what he thinks; when yet he knows not only the thoughts which the man himself knows, but also the smallest minutiae of the thoughts and affections, which are unknown to the man; yea, such things as it is impossible for him to know in the life of the body. This I know from the constant experience of several years.

5856. *The communications of societies with other societies are effected by spirits whom they send forth, and by whom they speak; these spirits are called SUBJECTS. When any society was present with me, I could not know it until they sent forth a spirit, and then communication was instantly opened: this circumstance is quite familiar in the other life, and frequently happens. Hence it is manifest, that the spirits and angels, associated with man, are the means of his communication with the societies in hell, and with those in heaven.*

5857. *I have occasionally discoursed with spirits concerning that more excellent faculty which they, beyond man, possess, and by which they put on, at the instant they come to man, all things of his memory; and although they before knew nothing concerning the sciences, the languages, and other things, which man has learnt and imbibed from infancy to old age, still, in a moment, they come into possession of them all:—thus with the learned they are learned; with the ingenious, ingenious; and with the skilful, skilful. Hearing these things, those spirits became elated, for they were not good spirits; it was therefore given to tell them, that with the unlearned they are unlearned; with the stupid, stupid; and with the insane and infatuated, insane and infatuated: for they put on all the interior things of the man with whom they are associated,—thus also all his fallacies, phantasies, and fables; consequently his insanities and infatuations. But evil spirits cannot come near to infants, because they have not as yet, anything in the memory to put on; wherefore good spirits and angels are associated with them.*

5858. *From much experience it has been given me to know, that whatever is thought or spoken by spirits, from man's memory, they suppose to be their own, and in themselves; if they are told that it is not so, they are exceedingly indignant: such is the fallacy of sense prevailing amongst them. In order to convince them that it is not so, they were asked by what means they knew how to discourse with me in my mother tongue, when yet, in the life of the body, they had no acquaintance with it; and how they understood the rest of the languages in which I was skilled, when yet they themselves knew not one of them; also, whether they believed that those things were from themselves. I read to them also in the Hebrew tongue, which they understood as well as myself, even*

those not advanced beyond the state of childhood. It was likewise shewn, that all the scientifics appertaining to me, appertained to them also : hence they were convinced that, when they come to man, they come into the possession of all man's scientifics, and that they are in a false principle in believing them to be their own. They have also theirs, but it is not allowed to bring them forth, in order that they may serve man by his own, and for several other reasons, see n. 2476, 2477, 2479 ; and because the greatest confusion would ensue, if spirits flowed in (to man) from their own memory, n. 2478.

5859. *Certain spirits ascended up to me, saying, that they had been with me from the beginning, and knowing no other ; but as I proved to them the contrary, they at length confessed, that they now came for the first time ; but that, as they instantly put on all things of my memory, they could not (at first) know otherwise than they had said : hence also it was manifest, that spirits, at the moment they come to man, put on all his scientifics as their own ; and that when several spirits are present, each puts on somewhat, and each supposes it to be his own : man comes into this faculty immediately after death. Hence also it is, that good spirits, in the heavenly society into which they come, put on and enjoy all the wisdom which is possessed by all in that society, for such is the mutual participation ; and this notwithstanding, in the life of the body, they had known nothing at all of such things as are said in the heavenly society. This is the case, if in the world, they had lived in the good of charity ; for this good has the faculty of appropriating to itself the all of wisdom, and in the good itself lies concealed this implanted faculty. Hence they know, as it were of themselves, things which in the life of the body, had been incomprehensible, yea, ineffable.*

5860. *The spirits associated with man put on his persuasions, whatsoever be their quality, as hath been evidenced to me by much experience : thus they put on man's persuasions, not only in things moral and civil, but also in the spiritual things of faith. Hence it is manifest, that the spirits with those who are in heresies, in fallacies and illusions as to the truths of faith, and in falses, are in the like, without the slightest difference : this is so, in order that man may be in his freedom, and may not be disturbed by any proprium of a spirit.*

5861. *From these considerations it is evident, that man, during his life in the world, is, as to his interiors, thus as to his spirit, in consort with other spirits, and so adjoined to them, that he cannot think or will anything unless together with them ; that thus there is a communication of his interiors with the spiritual world ; and that in this way, and in no other, he can be led of the Lord. Man, when he comes into the other life, does not believe that any spirit has been with him, and still less, any from hell ; wherefore, if he desire it, he is shewn the society of spirits*

with which he had been in consort, and from which emissary spirits had been associated with him; also, after some states which he must first pass through, he returns at last to the same society, because it had acted in unity with his prevailing love. I have occasionally seen societies thus shewn to such persons.

5862. *The spirits associated with man do not know that they are so; only angels from the Lord know this, for they are adjoined to the soul or spirit of man, but not to his body. Those things, which from the thoughts have determination into speech, and from the will into acts in the body, flow ordinately into act by common influx, according to correspondences with the Grand Man; wherefore the spirits associated with man have nothing in common with these things: thus they do not speak by man's tongue, for this would be obsession; neither do they see, through his eyes, what is in the world; nor hear, through his ears, what is passing there. It is otherwise in my own case, for the Lord has opened my interiors to see the things in the other life; hence spirits have known that I was a man in the body, and to them has been given the faculty of seeing, through my eyes, what is in the world, and of hearing those who discourse in company with me.*

5863. *If evil spirits could perceive that they were associated with man, and yet, that they were spirits separate from him; and if they could flow in into the things of his body, they would attempt by a thousand means to destroy him; for they hate man with a deadly hatred. Knowing, therefore, that I was a man in the body, they were continually striving to destroy me, not as to the body only, but especially as to the soul; for to destroy any man or spirit is the very delight of the life of all who are in hell; but I have been continually protected by the Lord. Hence it appears how dangerous it is for man to be in a living consort with spirits, unless he be in the good of faith.*

5864. *As evil spirits have heard that spirits were associated with man, they have thought to injure those spirits, and man together with them: they have also sought for them a long time, but in vain, with the intention to destroy them. The delight and blessedness of heaven is to do good to man, and to promote his eternal salvation; but, on the other hand, the delight of hell is to do evil to man, and to hasten his eternal ruin. Such is the opposition between heaven and hell.*

5865. *There was a spirit, not evil, to whom it was permitted to pass over to a certain man, and from his place to discourse with me. When he was come thither, he said, that there appeared to him, as it were, a sort of black inanimate something, or as a black mass void of life; this was the corporeal life of that man, which it was permitted him to behold; it was said, that the corporeal life of a man, who is in the good of faith, appears, when it is allowed to view it, not as black, but as woody, and of a woody color. The like it was given to know by additional expe-*

rience; a certain evil spirit was sent into a state of the body, which was effected by his thinking from the sensuels of the body, thus from the external memory; on this occasion he also seemed to me as a black mass void of life; the same spirit, when restored, said, that he supposed himself to have been in the life of the body. In other cases spirits are not allowed to look into the corporeal things of man, for those things are in the world and in its light; and when spirits look into the things which are of the light of the world, those things appear as mere darkness.

5866. The subject concerning the association of angels and spirits with man, will be continued at the close of the following chapter.

GENESIS.

CHAPTER THE FORTY-FIFTH.

1. AND Joseph could not contain himself before all who stood with him: and he cried out, Cause every man to go forth from before me. And there stood not a man with him, in Joseph's making himself known to his brethren.

2. And he uttered his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were terrified at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you: and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now, let it not be for grief to you, neither let there be anger in your eyes, that ye sold me hither: because to make alive God sent me before you.

6. For this, two years hath the famine been in the midst of the land; and yet there are five years, in which shall be no ploughing and harvest.

7. And God sent me before you, to put for you remains in the land, and to make you alive by a great escape.

8. And now, ye did not send me hither, but God: and He hath sent me for a father to Pharaoh, and for a lord to all his house, and I bear rule in all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him,

Thus saith thy son Joseph, God hath set me for a lord to all Egypt: come down unto me, tarry not.

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast.

11. And I will sustain thee there; because yet there are five years of famine; lest, peradventure, thou be extirpated, and thy household, and all that thou hast.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth is speaking unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and haste ye, and cause my father to come down hither.

14. And he fell upon the necks of his brother Benjamin, and wept; and Benjamin wept upon his necks.

15. And he kissed all his brethren, and wept upon them; and afterwards his brethren talked with him.

16. And the voice was heard in Pharaoh's house, saying, Joseph's brethren are come: and it was good in the eyes of Pharaoh, and in the eyes of his servants.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; load your beasts of burden, and go, get unto you the land of Canaan.

18. And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19. And now thou art commanded, this do ye; take to you from the land of Egypt carriages for your young children, and for your women, and bring your father, and come.

20. And let not your eye spare upon your household stuff; for the good of all the land of Egypt is yours.

21. And the sons of Israel did so: and Joseph gave them carriages, according to the mouth of Pharaoh; and he gave them provision for the way.

22. And to all of them he gave, to each man, changes of garments; and to Benjamin he gave three hundred (pieces) of silver, and five changes of garments.

23. And to his father he sent after this manner; ten he-asses laden with the good of Egypt, and ten she-asses laden with corn and bread, and nourishment for his father by the way.

24. And he sent his brethren away; and they went: and he said unto them, Contend not together in the way.

25. And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father.

26. And they told him, saying, Joseph is yet alive, and he hath dominion in all the land of Egypt; and his heart failed, for he believed them not.

27. And they spake to him all the words of Joseph, which

he had spoken unto them: and he saw the carriages which Joseph had sent to carry him; and the spirit of Jacob their father revived.

28. And Israel said, It is enough, Joseph my son is yet alive: I will go and see him before I die.

THE CONTENTS.

5867. THE subject treated of in Gen. xlv. is the internal man, which is Joseph; that he initiated the external natural man, which are the ten sons of Jacob, by the medium, which is Benjamin, to conjunction with himself. The subject of this chapter is the internal man; that he conjoined himself to the external natural man: but conjunction therewith not being given, except by spiritual good from the natural principle, which good is Israel, therefore he prepares first to adjoin to himself that good.

THE INTERNAL SENSE.

5868. Verses 1, 2. *AND Joseph could not contain himself before all who stood with him; and he cried out, Cause every man to go forth from before me. And there stood not a man with him, in Joseph's making himself known to his brethren. And he uttered his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard. And Joseph could not contain himself before all who stood with him,* signifies that all things were now prepared for conjunction, by the celestial internal principle: *and he cried out,* signifies the effect near: *Cause every man to go forth from before me,* signifies that incongruous and adverse scientifics should be cast out from the midst: *and there stood not a man with him, in Joseph's making himself known to his brethren,* signifies that none of those (scientifics) was present when the celestial internal principle, by the medium, conjoined itself to truths in the natural principle: *and he uttered his voice in weeping,* signifies mercy and joy: *and the Egyptians heard,* signifies even to ultimates: *and the house of Pharaoh heard,* signifies through the whole natural principle.

5869. Verse 1. *And Joseph could not contain himself before all who stood with him.*—That hereby is signified that all things

were now prepared for conjunction, by the celestial internal principle, appears (1.) from the representation of *Joseph*, as denoting internal good, see n. 5105, 5826, 5827, thus the celestial internal principle; for by the celestial principle is meant the good which proceeds from the Lord: (2.) from the signification of *not being able to contain himself*, as denoting that all things were prepared for conjunction. For when one with very great application prepares himself for a certain end or effect, by collecting and arranging the means conducive thereto; then, all things being made ready, he can no longer contain himself. This is signified by those words: for the subject treated of in the preceding chapter was the initiation to conjunction, but in this it is the conjunction itself, see n. 5867: (3.) by *all who stood with him*, are signified such things as impede conjunction, on which account they were cast out, according to what follows.

5870. *And he cried out.*—That hereby is signified the effect near, appears from the signification of *crying out*, when it is before said that Joseph could not contain himself, as denoting the effect near.

5871. *Cause every man to go forth from before me.*—That hereby is signified that incongruous and adverse scientifics should be cast out from the midst, appears from the signification of *every man from before me*, as denoting scientifics; for the men were Egyptians, by whom are signified scientifics, see n. 1164, 1165, 1186, 1462, 5700, 5702: that they were incongruous and adverse scientifics, follows from their being cast out. The case herein is this: when conjunction is effected of the truths which are in the external or natural man, with the good which is in the internal,—that is, when the truths of faith are conjoined with the good of charity, then all those scientifics which are not in agreement, and especially those which are adverse, are rejected from the midst to the sides,—thus from the light in the midst, to the shades at the sides; and then they are partly not seen, and partly are regarded as things of no account. But from the remaining scientifics, which are congruous and concordant, there is effected a kind of extraction, and,—if the expression may be allowed,—a sort of sublimation, whence is acquired the interior sense of things: this sense is not perceived by man, whilst in the body, except by somewhat of gladness, as the mind is gladdened by the morning of the day. Thus is effected the conjunction of the truth of faith with the good of charity.

5872. *And there stood not a man with him, in Joseph's making himself known to his brethren.*—That hereby is signified that none of those (scientifics) was present when the celestial internal principle, by the medium, conjoined itself to truths in the natural principle, appears without anything further, from what was explained above, n. 5871.

5873. Verse 2. *And he uttered his voice in weeping.*—That hereby is signified mercy and joy, appears from the signification of *weeping*, as denoting the effect of mercy, see n. 5480; and also, when caused by sadness, as denoting the effect of love, see n. 3801, thus of joy.

5874. *And the Egyptians heard.*—That hereby is signified even to ultimates, appears (1.) from the signification of *hearing the voice in weeping*, as denoting a perception of mercy and joy: (2.) from the representation of *the Egyptians*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, thus ultimates; for the scientifics belonging to man are his ultimates. That scientifics are the ultimates of man, (viz., of his memory and thought), does not appear, for to him they seem to constitute the all of intelligence and wisdom: but it is not so; they are only vessels containing the things of intelligence and wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensual things of the body. That they are ultimate vessels, is evident to him who reflects upon his own thought, when inquiring into any truth: scientifics are then present, but do not appear; for the thought on such occasion extracts their contents from a great variety scattered on all sides, and even deeply concealed, and thus forms conclusions; and the more interiorly the thought penetrates, so much the farther it removes itself from them. This may be manifest from the consideration, that man, when he enters the other life, and becomes a spirit, hath indeed scientifics along with him, but is not allowed to use them, on several accounts, see n. 2476, 2477, 2479; yet still he thinks and speaks concerning truth and good, more distinctly and perfectly than he did in the world. Hence it is evident, that scientifics serve man in forming the understanding; but when the understanding is formed, they then constitute the ultimate plane, in which man no longer thinks, but above it.

5875. *And the house of Pharaoh heard.*—That hereby is signified through the whole natural principle, appears from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, thus, *his house* denotes the whole natural principle.

5876. Verses 3—5. *And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were terrified at his presence. And Joseph said unto his brethren, Come near to me, I pray you: and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now, let it not be for grief to you, neither let there be anger in your eyes, that ye sold me hither: because to make alive God sent me before you. And Joseph said unto his brethren, signifies that the celestial internal principle gave to truths, in the natural principle, the faculty of perception: I am Joseph, signifies manifestation: doth my father yet live? signifies*

the presence of spiritual good from the natural principle: *and his brethren could not answer him*, signifies that truths in the natural principle were not yet in a state to speak: *for they were terrified at his presence*, signifies commotion amongst them: *and Joseph said unto his brethren*, signifies the perception of the new natural principle: *Come near to me, I pray you*, signifies interior communication: *and they came near*, signifies effect: *and he said, I am Joseph your brother*, signifies manifestation by influx: *whom ye sold into Egypt*, signifies the internal principle which they had alienated: *and now, let it not be for grief to you*, signifies anxiety of the heart or will: *neither let there be anger in your eyes*, signifies sadness of the spirit or understanding: *that ye sold me hither*, signifies that they had alienated to the lowest things: *because to make alive God sent me before you*, signifies spiritual life thence imparted to them of Providence.

5877. Verse 3. *And Joseph said unto his brethren*.—That hereby is signified that the celestial internal principle gave to truths, in the natural principle, the faculty of perception, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, in this case to give the faculty of perception, spoken of presently: (2.) from the representation of *Joseph*, as denoting the celestial internal principle, see above, n. 5869: (3.) from the representation of *the brethren*, the ten sons of Jacob, as denoting truths in the natural principle, see n. 5403, 5419, 5458, 5512. Hence comes the internal sense, that the celestial internal principle gave to truths in the natural principle the faculty of perception. That by saying is here signified to give the faculty of perception is, because the subject next treated of is the conjunction of the celestial internal principle, which is Joseph, with truths in the natural principle, which are the sons of Jacob; and when there is conjunction, there is given the faculty of perceiving, (viz., by the affection of truth and thereby of good).

5878. *I am Joseph*.—That hereby is signified manifestation, appears without explication.

5879. *Doth my father yet live?*—That hereby is signified the presence of spiritual good from the natural principle, appears (1.) from the representation of Israel, *the father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; that it is from the natural principle, see n. 4286: (2.) from the signification of the expression, "*Doth my father yet live?*" as denoting his presence; for Joseph's first thought, when he made himself known, was concerning his father, whom he knew to be living, and who was present in his thought at first, and afterwards continually, when speaking to his brethren. This is, because the conjunction of the celestial internal principle, which is Joseph, cannot be

effected with truths in the natural principle, which are the sons of Jacob, unless by spiritual good from the natural principle, which is Israel: and, conjunction being effected, they are then no longer the sons of Jacob, but the sons of Israel; for the sons of Israel are spiritual truths in the natural principle.

5880. *And his brethren could not answer him.*—That hereby is signified that truths in the natural principle were not yet in a state to speak, appears (1.) from the representation of the sons of Jacob, who were *Joseph's brethren*, as denoting truths in the natural principle, see above, n. 5877: (2.) from the signification of *being unable to answer*, as denoting not yet to be in a state to speak, (viz., from truths with the internal principle). The case herein is this: when the internal principle is being conjoined with the external, or good with truth, there is first effected a communication on the part of the internal principle with the external, but not yet a reciprocal communication: when this (first communication) is effected there is conjunction; wherefore, after Joseph had wept on Benjamin's necks, and kissed all his brethren, it is said that then, first, "His brethren talked with him," (verse 15), whereby is signified, that when conjunction was effected, there existed reciprocal communication by virtue of reception.

5881. *For they were terrified at his presence.*—That hereby is signified commotion amongst them, appears from the signification of *being terrified*, as denoting commotion; terror being nothing else: by commotion is meant a new arrangement and ordination of truths in the natural principle, concerning which ordination these particulars are to be noted. The order in which scientifics and truths are arranged in man's memory, is unknown to man; but, when it pleases the Lord, the angels know it, for the order is wonderful: they cohere in the manner of fascicles, and the fascicles themselves also cohere one with another, and this according to that connection of things which the man had comprehended. These coherencies are more wonderful than any man can believe: in the other life they are occasionally presented to view; for in the light of heaven, which is spiritual, such things can be exhibited before the eye, but not at all in the light of the world. Scientifics and truths are arranged into these fascicular forms solely by man's loves,—into infernal forms by the loves of self and of the world, but into heavenly forms by love towards the neighbor and love to God;—wherefore whilst man is regenerating, and conjunction of the good of man's internal principle with the truths of the external is being effected, a commotion takes place amongst truths, for they then undergo another arrangement: it is this commotion which is here meant, and which is signified by their being terrified. The commotion then existing manifests itself by anxiety, arising from a change of the former state, consisting

in a privation of the delight therein experienced: it manifests itself also by anxiety concerning the past life, because internal good, and the very internal principle itself, have been discarded amongst lowest principles. This anxiety is treated of in what follows.

5882. Verse 4. *And Joseph said unto his brethren.*—That hereby is signified the perception of the new natural principle, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 5877: (2.) from the representation of the *sons of Jacob*, as denoting truths in the natural principle, see also above, n. 5877, in this place the natural principle; for they who represent truths in the natural principle, represent also that principle itself, as Pharaoh, who because, as king of Egypt, he represents scientifics in general, represents also the natural principle itself in general, see n. 5160, 5799. Truths in the natural principle, and that principle itself, or the natural man himself, act in unity; for truths are the things contained, and the natural principle is the containing vessel; wherefore, in the internal sense, the thing containing is signified at one time, and at another, the thing contained, according to the series of the things. The sons of Jacob here represent the new natural principle, because, in the internal sense, is described the act of conjunction, which is according to the nature of those things contained in the common explication: this is, that when the conjunction exists of the internal principle with the external, or of good with truth, there is first given a faculty of perception, in which man is affected with truth and thereby with good, and that a commotion is then felt; next, that interior communication is given by influx, and so forth. From these considerations it is evident, that the natural principle, which the sons of Jacob here represent, is the new natural principle; for its former state was changed, n. 5881.

5883. *Come near to me, I pray you.*—That hereby is signified interior communication, appears from the signification of *coming near*, as denoting to communicate nearer, which, when predicated of the external principle in respect to the internal, is to communicate more interiorly. Man knows not that communication with the natural or external man is both interior and exterior, because he has not formed to himself any idea of the internal man, and of its life, as distinct from the life of the external man: he has no other idea concerning the internal principle, than that it is within, and not altogether distinct from the external; when yet they are so distinct, that the internal may be separated from the external, and live a life, such as it lived before, but more pure. This indeed, is actually the case at death; for then the internal is separated from the external; and the internal, which lives after the separation, is then called *a spirit*, but is the real man which lived in the body, and to

himself and to others, in the other life, appears as a man in the world, with all his form from the head to the heel. He is also endowed with the same faculties as a man in the world: he feels when he is touched; he smells—he sees—he hears—he speaks—he thinks; insomuch that, when he does not reflect on his being in the other life, he supposes that he is still in his body in the natural world, as I have sometimes heard spirits say. From these considerations it is evident, what are the internal and the external principles of man: if an idea be hence formed concerning those principles, the things so often said, in the above explications, of the internal and the external man, will become somewhat clearer; and it will be more manifest what is meant by the interior communication, here signified by the words, “Come near to me, I pray you.”

5884. *And they came near.*—That hereby is signified effect, (viz., that interior communication was made), appears without explication.

5885. *And he said, I am Joseph your brother.*—That hereby is signified manifestation by influx, appears from the signification of “he said, I am Joseph your brother,” as denoting manifestation, as above, n. 5878: that it was by influx, follows of consequence, because the internal principle acts in no other way upon the external; and now, more especially, when interior communication was effected, n. 5883. Manifestation by influx, as to good, is the apperception thereof by the affection of truth, and this is charity; but manifestation as to truth, is the acknowledgment thereof and faith.

5886. *Whom ye sold into Egypt.*—That hereby is signified the internal principle, which they had alienated, appears (1.) from the representation of *Joseph, whom they sold*, as denoting the internal principle, see n. 5805, 5826, 5827: (2.) from the signification of *selling*, as denoting to alienate, see n. 4752, 4758. By *Egypt* are here signified the lowest principles, as below, n. 5889; for to refer anything amongst scientifics, without acknowledgment, is to eject it to the sides, thus to last or lowest principles. This is the case with man’s internal principle at the present day: it is indeed amongst scientifics, because it is known from doctrinals that there is an internal man; but it is rejected to the lowest principles, because it is not acknowledged and believed: thus it is alienated, not indeed from the memory, but from the faith. That to sell, in the internal sense, denotes to alienate those things which are of faith and charity, consequently those things which constitute a man of the internal church, is manifest from this consideration: in the spiritual world there is no buying and selling, as on earth; but by buying is signified the appropriation of good and truth, and by selling, the alienation thereof. Selling signifies also the communication of the knowledges of good and truth, because trading signifies

the procuring and communication of the knowledges of those principles, see n. 2967, 4453; but in such case it is said, "Selling not for silver." That to sell denotes alienation, is evident also from the following passages in the Word, as in Isaiah: "Thus saith Jehovah, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it, *to whom I have sold you?* Behold for your iniquities *ye were sold*, and for your prevarications your mother was put away," (l. 1.) Mother here denotes the church, and to sell denotes to alienate. And in Ezekiel: "The time is come, the day is arrived: let not the *buyer* rejoice, and let not the *seller* mourn; because wrath is upon all his multitude. For the *seller* shall not return to the *thing sold*, although their life were yet amongst the living," (vii. 12, 13.) This is spoken of the land of Israel, which is the spiritual church. The seller here denotes him who had alienated truths and insinuated falses. So in Joel: "The sons of Judah and the sons of Jerusalem *ye have sold* to the sons of the Javanites, that ye might remove them far from their border. Behold I will raise them up from the place whither *ye have sold* them. . . . And *I will sell* your sons and your daughters into the hand of the sons of Judah, and they *shall sell* them to the Sebaïtes, a people afar off," (iii. 6—8.) Tyre and Sidon are here spoken of: here also to sell denotes to alienate. And in Moses: "Their rock hath *sold them*, and Jehovah hath shut them up," (Deut. xxxii. 30.) To sell here, manifestly denotes to alienate; rock, in the supreme sense, is the Lord as to truth; in the representative sense it is faith; Jehovah is the Lord as to good. Because, in the spiritual sense, to buy is to procure to one's-self, and to sell is to alienate, therefore the kingdom of the heavens is compared by the Lord to one who sells and buys: thus in Matthew: "The kingdom of the heavens is like unto treasure hid in a field, which, when found, a man hideth, and for joy thereof goeth and *selleth all that he hath*, and *buyeth* that field." Again: "The kingdom of the heavens is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went, and *sold all that he had*, and *bought* it," (xiii. 44—46.) The kingdom of the heavens denotes the good and the truth with man, thus heaven with him; field denotes good, and pearl, truth; to buy denotes to procure and to appropriate those things to himself; to sell all that he hath denotes to alienate his former proprium, thus evils and falses, for these are of the proprium. So in Luke: Jesus said to the young ruler, "Yet lackest thou one thing: *sell all that thou hast*, and distribute unto the poor; then shalt thou have treasure in heaven: and come, follow me," (xviii. 22.) In the internal sense by these words is meant, that all his own proper qualities, which are nothing but evils and falses, ought to be alienated; for

those things are all that he hath, in order that he may receive goods and truths from the Lord, which are "Treasure in heaven." Again, in like manner: "*Sell your possessions*, and give alms; make to yourselves bags which wax not old, a treasure in the heavens that faileth not," (Luke xii. 33.) Every one sees that another sense is contained in these words; because for any one to sell his possessions would be, at this day, to make himself a beggar, and to deprive himself of all means of exercising charity any longer; besides which, he must needs place merit in so doing, and it is a constant truth, that the rich are in heaven as well as the poor: the other, or the interior sense, was just above spoken of. Because to sell signifies to alienate the things of the church, herein was grounded the law concerning a wife married from female captives. "If she please thee not, thou shalt let her go away free; but in *selling thou shalt not sell her for silver*, neither shalt thou make gain of her, because thou hast humbled her," (Deut. xxi. 14.) A wife from female captives denotes alien truth, not from a genuine stock, which yet may be adjoined, in some manner, with the good of the church appertaining to man; yet this truth, if in several things it agrees not, may be removed, but not alienated; because in a certain manner it was conjoined: this is the spiritual principle of this law. Hence also came the following law: "If a man shall be found, who hath stolen a soul from his brethren, from the sons of Israel, and hath made gain by him, *and hath sold him*; that thief shall be slain; and thou shalt remove evil from the midst of thee," (Deut. xxiv. 7.) Thieves of the sons of Israel, denote those who acquire to themselves the truths of the church; not for the end of living according to them, and thereby of teaching them from the heart; but to make gain thereby to themselves. That such a thief is damned, is signified by the command that he should be slain.

5887. Verse 5. *And now, let it not be for grief to you.*—That hereby is signified anxiety of the heart or will, appears from the signification of *grief*, as denoting anxiety, and this of the heart or will; for by the words immediately following, "Neither let there be anger in your eyes," is signified sadness of the spirit or understanding. It is said of the heart or will, and of the spirit or understanding, because the heart, by correspondence, has relation to those things which are of the will, for it relates to what is celestial or to the good of love; and the spirit, which is of the lungs, to those things which are of the understanding, for it relates to what is spiritual, or to the truth of faith, see n. 3635, 3883—3896.

5888. *Neither let there be anger in your eyes.*—That hereby is signified sadness of the spirit or understanding, appears (1.) from the signification of anger, as denoting sadness, because it follows as a repetition of a similar thing after these words,

"Let it not be for grief to you," whereby is signified anxiety of the heart or will: for in the Word, where there appears, as it were, a repetition, one expression has reference to the will, and the other to the understanding; or, what is the same, one has reference to the good of love, the other to the truth of faith; and this on account of the heavenly marriage of good and truth, in singular the things of the Word, see n. 683, 793, 801, 2173, 2516, 2712, 5502: (2.) from the signification of *eyes*, as denoting the understanding, see n. 2701, 4403—4421, 4523—4534.

5889. *That ye sold me hither.*—That hereby is signified that they alienated to the lowest things, appears from the things explained above, n. 5886.

5890. *Because to make alive God sent me before you.*—That hereby is signified spiritual life thence imparted to them of Providence, appears (1.) from the signification of *making alive*, as denoting spiritual life, presently spoken of: (2.) from the signification of the expression, "God sent me before you," as denoting of Providence. That it was of Providence, is evident from Joseph's dreams, in which it was predicted that his brethren, and also his father, should bow themselves down to him: this would not have been foreseen, unless it had been provided. That by being made alive, and by making alive, is signified spiritual life, or new life by regeneration, may be manifest from this single consideration, that the spiritual (principle) of the Word cannot be anything else. There is natural life and there is spiritual life: natural life is meant in the literal sense of the Word, but spiritual in the internal sense; but, in many passages, by making alive and by life, spiritual life is meant even in the literal sense, as in Ezekiel: "When I shall say to the wicked, *Dying thou shalt die*; and thou shalt not admonish him, neither shalt speak to warn the wicked from his evil way, *to make him alive*," (iii. 18.) Again: "Ye have profaned me among my people, for handfuls of barley and for pieces of bread, *to slay the souls that should not die*, and *to make alive* the souls that should not live. . . . Ye strengthen the hands of the wicked, that he cannot return from his evil way, *by making him alive*," (Ezek. xiii. 19, 22.) And in Hosea: "After two days He (Jehovah) *will revive us*: and in the third day he will raise us up, and *we shall live* before him," (vi. 2.) And in David: "Unless I had believed to see the good of Jehovah *in the land of lives*," (Psalm xxvii. 13.) And in the Apocalypse: "To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the paradise of God," (ii. 7.) And in John: "As the father raiseth up *the dead*, and quickeneth (*maketh alive*); so also the son *quickeneth (maketh alive)* whom he will," (v. 21.) Again: "It is the spirit that *quickeneth*, the flesh profiteth nothing; the words that I speak unto you are spirit and are

life," (John vi. 63.) These passages—to make alive, and life—manifestly denotes spiritual life, which is the life in heaven: this also is simply called life, as in Matthew: "Strait is the gate, and narrow is the way, which leadeth unto *life*, and few there be that find it," (vii. 14), and elsewhere. To enter into life, denotes into heaven (Matt. xviii. 8, 9; xix. 17; Mark ix. 43, 45, 47; John v. 24).

5891. Verses 6—8. *For this, two years hath famine been in the midst of the land: and yet there are five years, in which shall be no ploughing and harvest. And God sent me before you, to put for you remains in the land, and to make you alive by a great escape. And now, ye did not send me hither, but God: and He hath set me for a father to Pharaoh, and for a lord to all his house, and I bear rule in all the land of Egypt. For this,* signifies that so the case is: *two years hath famine been in the midst of the land*, signifies a state of the defect of good in the natural mind: *and yet there are five years*, signifies the duration of that state until remains shine forth: *in which shall be no ploughing and harvest*, signifies that in the meantime there would be no appearance of good, and of truth thence derived: *and God sent me before you*, signifies that it was provided for of the Divine Providence: *to put for you remains in the land*, signifies the middle and inmost (principle) of the church: *and to make you alive*, signifies spiritual life thence derived, to truths in the natural principle: *by a great escape*, signifies deliverance from damnation: *and now, ye did not send me hither*, signifies that they did not let down to scientifics, of the natural principle: *but God*, signifies that the Divine (Being or Principle) had done this: *and He hath set me for a father to Pharaoh*, signifies that now the natural principle is from him: *and for a lord to all his house*, signifies that from him, is everything in the natural principle: *and I bear rule in all the land of Egypt*, signifies that he arranges the scientifics in that principle.

5892. Verse 6. *For this*.—That hereby is signified that so the case is, may appear without explication; for it is an expression which relates to what goes before, and to what follows.

5893. *Two years hath famine been in the midst of the land*.—That hereby is signified a state of the defect of good in the natural mind, appears (1.) from the signification of *years*, as denoting state, see n. 487, 488, 493, 893: (2.) from the signification of *famine*, as denoting a defect of good; for bread in the spiritual sense is the good of love, and food is the good of truth; hence famine [or hunger] is the defect of good, but thirst the defect of truth: (3.) from the signification of "*In the midst of the land*," (viz., of Egypt), as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; it is said in the midst, because the midst is the inmost, n. 1074, 2940, 2973, where good is.

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Two years denote a state of the conjunction of good and truth, because two signify conjunction, n. 5194; in the present case conjunction not yet effected, because the two years are years of famine. The case herein is this: in the natural mind there must be truths, that good may be able to operate; and truths must be introduced by the affection of genuine love. All the things in man's memory have been introduced by some love, and they remain there conjoined with it: thus it is with the truths of faith; if they have been introduced by the love of truth, they remain conjoined with that love, and when they are conjoined, this effect follows: if the affection be reproduced, the truths conjoined with it come forth at the same time; and if the truths be reproduced, the affection itself, with which they are conjoined, comes forth also. Therefore during man's regeneration, which is effected in adult age, (because he does not before think, from himself, of the truths of faith), he is ruled by angels from the Lord, and thus kept in the truths which he has impressed upon himself to be truths: by them he is held in the affection with which they are conjoined; and that affection of truth being from good, he is thereby led by degrees to good. That this is the case, is manifest to me from much experience; for I have apperceived, when evil spirits suggested evils and falses, that angels from the Lord then kept me in the truths which had been implanted, and thereby withheld me from evils and falses: hence also it has been made evident, that the truths of faith, in-rooted by the affection of truth, are the plane into which angels operate. They, therefore, who have not this plane, cannot be led by angels, but suffer themselves to be led by hell; for the operation of angels, cannot in them be anywhere fixed, but is transfluent: this plane, however, cannot be acquired, unless the truths of faith have been put into act, and thereby implanted in the will, and through the will in the life. It is also worthy of remark, that the operation of angels into the truths of faith appertaining to man, is seldom effected manifestly, so as to excite the thought concerning that truth; but there is produced a common (or general) idea, with affection, of such things as are agreeable to that truth. For the operation is effected by an imperceptible influx, which when presented to the sight, appears in the likeness of an inflowing light, consisting of innumerable truths in good; and these truths address themselves to some single principle in man, and keep him whilst in truth, in the love also which is of that truth. Thus the angels elevate the mind of man from falses, and defend him from evils; but these things are totally unknown to the man.

5894. *And yet there are five years.*—That hereby is signified the duration of that state until remains shine forth, appears (1.) from the signification of *five*, as denoting remains, see n. 5291:

(2.) from the signification of *years*, as denoting states, see above, n. 5893: (3.) duration is signified by *yet* so many years: from these considerations it is evident, that by the above words is signified the duration of that state, until remains shine forth. Remains are truths and goods stored up in the interior man by the Lord, see n. 468, 530, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342; here remains are the acknowledgments and affections of truth, before good manifests itself: with good they shine forth; meanwhile such a supply is drawn from them, as is conducive to the use of life. Such is the continual providence of the Lord, although man is in total ignorance of it, yea neither is willing to know it; for he denies a providence in singulars, when yet it is in things most singular, from the first dawn of man's life even to its end, and afterwards to eternity. There is with every man, in every single moment, a concurrence of more particulars of providence than can be comprehended by any number: this I know from heaven.

5895. *In which shall be no ploughing and harvest.*—That hereby is signified that in the meantime there would be no appearance of good, and of truth thence derived, appears (1.) from the signification of ploughing, as denoting preparation from good to receive truths,—spoken of presently: (2.) from the signification of harvest, as denoting truths from good; for harvest is the corn already ripe when it is gathered, and hence it is the truth which is from good. Previous to the existence of this truth, truths indeed appear; but they are truths *leading to* good, and not truths *derived from* good: the man, who acts from truth, is in truths leading to good; but he who acts from good, is in truths derived from good. The reason why ploughing is said to denote good is, because a field ploughed signifies the church as to good, n. 2971, thus the good which is of the church, n. 3310, 3317, 4982; hence to plough, denotes preparation from good to receive truths: oxen also, which were used in ploughing, signify goods in the natural principle, n. 2180, 2566, 2781. On account of this signification of ploughing, this prohibition was given in the representative church: "Thou shalt not *plough with an ox and an ass together*," (Deut. xxii. 10.) This never would have been forbidden, but for some cause grounded in an interior principle, thus in the spiritual world; for, otherwise, what evil could there be in their ploughing together? and what could be the importance of such a law in the Word? The cause grounded in an interior principle, or, in the spiritual world is this: to plough with an ox signifies good, and to plough with an ass signifies truth, each in the natural principle: that an ass denotes scientific truth, thus truth in the natural principle, see n. 5492, 5741. The interior or spiritual ground of this command was, that the angels could not have an idea of good and truth separate, these principles must be con-

joined and make one; on this account they were not willing to look at such ploughing by an ox and an ass: the celestial angels are not even willing to think of truth separate from good, for every truth appertaining to them is in good; thus also to them truth is good. For the same reason this prohibition was given: "Thou shalt not put on a garment mixed of wool and flax together," (Deut. xxii. 11;) for wool signified good, and flax truth. That to plough, to *break the clods*, to sow, to reap, signify such things as relate to good and its truth, is manifest in Hosea: "I will cause Ephraim *to ride*; Judah *shall plough*, Jacob *shall break his clods*. Sow to yourselves according to justice, *reap* according to piety, *break up your fallow-ground*: for it is time to seek Jehovah until he come and teach justice," (x. 11, 12.) Riding is predicated of Ephraim, because to ride is to enjoy understanding, and Ephraim is the intellectual principle of the church; but ploughing is predicated of Judah, because Judah is the good of the church. So in Amos: "Will horses run upon the rock? will one *plough there with oxen*? for ye have turned judgment into gall, and the fruit of justice into wormwood," (vi. 12). "Will horses run upon the rock?" denotes will the truth of faith be understood? for rock in the spiritual sense denotes faith (see Preface to Gen. xxii.), and horses denote those things which are of the understanding, n. 2760—2762, 3217, 5321: "Will one plough there with oxen?" denotes, will he do good? that oxen denote good in the natural principle, see n. 2180, 2566, 2781; that this could not be done is signified by the words which follow: "For ye have turned judgment into gall, and the fruit of justice into wormwood." And in Luke: "Jesus said, No one having put his hand *to the plough*, and looking back, is fit for the kingdom of God," (ix. 62). These words signify the same as those of the Lord in Matthew: "He that is on the roof of the house, let him not come down to take anything out of his house; and he that is in the field, let him not return back to take his garments," (xxiv. 17, 18.) The sense of these words is; let not him, who is in good, turn himself from it to those things which relate to the doctrinals of faith: (see n. 3652, where the above words are explained:) so he that puts his hand to the plough, denotes him who is in good; but he that afterwards looks back denotes him, who looks to the doctrinals of faith, and thereby leaves good. It was on this account that Elijah was displeased with Elisha, who, when he was called from ploughing in the field, requested that he might first kiss his father and mother; for Elijah said, "Go, return, *for what have I done to thee*?" (1 Kings xix. 19—21). In the opposite sense, ploughing signifies evil which destroys good,—thus vastation, as in Jeremiah: "Zion shall be a *ploughed field*, and Jerusalem shall be heaps, and the mountain of the house shall be for heights of the forest," (xxvi. 18; Micah iii. 12.)

5896. Verse 7. *And God sent me before you.*—That hereby is signified that it was provided for of the Divine Providence, appears from the signification of the words, “God sent me before you,” as denoting the Divine Providence, as above, n. 5890.

5897. *To put for you remains in the land.*—That hereby is signified the middle and inmost (principle) of the church, appears from the signification of *remains*, as denoting goods, joined to truths within, in man, stored up by the Lord, see n. 468, 530, 560, 561, 660, 1050, 1906, 2284, 5135, 5342, in the present case the middle and inmost principle of the church. It is said the middle and inmost, because that which is inmost with man holds the middle in the natural principle, where inmost and interior things are together: in general, the things which are inmost in those that follow successively, are in the midst or centre in those which, by derivation from them, are simultaneous, as is the case in the natural principle: thus inmost things or principles arrange themselves in the exteriors. “To put for you remains in the land,” involves, that with the sons of Jacob there should be the inmost principle of the church; not that they were in the inmost, but that the representative of the church in its complete form was instituted amongst them, and that the Word was there: this is signified by remains in respect to the church, abstractedly from the nation. Mention is made of remains and also of residues in the Word throughout, but by the former and the latter have been understood only remains and residues of a people or nation according to the letter; whilst, heretofore, it has been altogether unknown, that in the spiritual sense they signify goods and truths in the interior man, stored up by the Lord; as in the following passages. “In that day shall the branch of Jehovah be for beauty and glory, and the fruit of the earth for excellence and comeliness, for the escaping of Israel. And it shall come to pass, that he that is *left* in Zion, and he that is a *residue* in Jerusalem, shall be called holy to Him, every one that is written to lives in Jerusalem,” (Isaiah iv. 2, 3.) They that were left in Zion, and they that were residues in Jerusalem, were in nowise made holy, nor more written for lives than the rest; whence it is plain, that by those who were left and who were residues, are meant the things that were holy and written for lives, which things are goods conjoined to truths in the interior man, stored up by the Lord. Again: “In that day the *remains of Israel*, and the escaped of the house of Jacob, shall no more stay upon him that smote them, but shall stay upon Jehovah, the Holy One of Israel in Truth. *The remains* shall return, *the remains of Jacob* to the mighty God,” (Isaiah x. 20—22.) That remains are not the remains of any people or nation, may be manifest from this consideration; that in the Word, especially the prophetic, by Israel was not meant Israel, nor by Jacob, Jacob, but by each the church, and what

is of the church; and this being the case, by remains are not meant the remains of Israel and Jacob, but the truths and goods which are of the church. Yea, neither do the remains of a people and the residues of a nation, when the expressions are used, signify the remains of any people or the residues of any nation; because by people in the internal sense are signified truths, n. 1259, 1260, 3295, 3581; and by nation goods, n. 1259, 1260, 1416. The reason why it has been unknown, and appears strange, that by remains are signified truths and goods, is, because the literal sense, especially where it is historical, abstracts, and powerfully withholds from thinking such things. Again: "At that time there shall be a path for *the remains of the people*, which shall be *the residues* from Ashur, as it was to Israel by the sea, when he came up out of the land of Egypt," (Isaiah xi. 16.) Here the sense is the same, the residues from Ashur denoting those who were not destroyed by perverse reasonings; that Ashur denotes such reasonings, see n. 1186. Again: "In that day, Jehovah Zebaoth shall be for a crown of ornament, and a diadem of gracefulness *to the remains of his people*," (Isaiah xxviii. 5.) Again: "*The residue* that escapeth of the house of Judah shall yet take root downwards, and bear fruit upwards; for out of Jerusalem shall come forth *remains*, and he that escapeth from Mount Zion," (xxxvii. 31, 32.) Again: "Butter and honey shall every one eat that is *a residue* in the midst of the land," (vii. 22.) And in Jeremiah: "I will gather together *the remains of my flock* out of all lands whither I have dispersed them, and I will bring them back to their fold, that they may be fruitful and multiply," (xxiii. 3.) Again: "The people of *the residue* from the sword found grace in the wilderness, in going to give him rest, even to Israel," (Jer. xxxi. 2.) The people of the residue from the sword in the wilderness, were they who were called children, who, when the rest were dead, were introduced into the land of Canaan: those children were residues, and by them were signified the goods of innocence, and by their introduction into the land of Canaan was represented intromission into the Lord's kingdom. And in Ezekiel: "*I will make residues*, when there shall be to you escapers from the sword amongst the nations, when ye shall be dispersed in the earth. Then shall your escapers remember Me amongst the nations where they shall be captives," (vi. 8, 9.) The reason why goods and truths from the Lord, stored up in man's interiors, were represented by residues and remains dispersed and made captives amongst the nations, is, because man is continually amongst evils and falses, and in captivity by them; evils and falses are what are signified by nations; the external man, when separated from the internal, is altogether in them: wherefore unless the Lord gather together the goods and truths, which are insinuated into man during the whole progress of life,

man cannot by any possibility be saved; for without remains no one has salvation. And in Joel: "It shall come to pass, every one who shall call on the name of Jehovah shall escape: because in Mount Zion and in Jerusalem shall be escape, as Jehovah hath said, and amongst *the residues* whom Jehovah calleth," (ii. 32.) And in Micah: "*The remains of Jacob* shall be amongst the nations, in the midst of many people, as a lion amongst the beasts of the forest," (v. 8.) And in Zephaniah: "*The remains of Israel* shall not do perverseness, neither shall they speak a lie; neither shall there be found in their mouth the tongue of deceit: they shall feed and take rest, and none shall make them afraid," (iii. 13.) In this passage remains are described as to their quality, and it is a known thing that this quality never belonged to the people called Israel: from this consideration it is also manifest, that by remains are meant other things, which, it is plain, are goods and truths, because these are what do not do perverseness, neither speak a lie; neither is there found in their mouth the tongue of deceit. And in Zechariah: "The streets of the city shall be filled with boys and girls playing in the streets thereof. . . . It shall be wonderful in the eyes of *the remains of my people*. . . . Now not as in former days will I be to *the remains of this people*, for they are a *seed of peace*: the vine shall give its fruit, and the earth shall give its provender, and the heavens shall give their dew: I will make *the remains of this people* heirs of all those things," (viii. 5, 6, 11, 12.) Remains are here called "a seed of peace," but these are they who are in the truths of good, whose fructification is described by the vine giving her fruit, the earth her provender, and the heavens their dew. The remains meant in the spiritual sense, are, by evils of life and persuasions of what is false, so closed up as no longer to appear; and by the negation of truth, which had been before acknowledged, both [negation and acknowledgment] from affection, [the remains] are consumed, for this is the commixion of the true and the false, which is called profanation. On this subject it is thus written, in the Word: "He shall remove man, and wildernesses shall be multiplied in the midst of the earth, scarce a *tenth part* shall be any longer therein, and yet it shall be to exterminate," (Isaiah vi. 12, 13.) That ten are remains, see n. 576, 1906, 2284. Again: "I will slay thy root, and he shall slay *thy residues*," (xiv. 30.) This is spoken of the Philistines, those who are in the science of knowledges, but not in the life, n. 1197, 1198, 3412, 3413. Residues are called root, because from them, as from a root, goods and truths bud forth, which cause man to be man; wherefore, "He shall remove man," as was said just above in Isaiah, denotes the destruction of remains. So in Jeremiah: "The young men shall die by the sword, their sons and their daughters shall die by famine, and *they shall have no remains*:" (xi. 22, 23;) speak-

ing of the men of Anathoth. Again: "I will take *the remains of Judah*, who have set their faces to come into the land of Egypt, to sojourn there, that they may all be consumed. . . . And there shall not be an escaper, or a *residue to the remains of Judah*, who have come to dwell in the land of Egypt," (Jer. xlv. 12, 14, 28.) The reason why they who were of Judah might not sojourn in the land of Egypt, nor dwell there, and why this was so severely prohibited, was, because the tribe of Judah represented the Lord's celestial church; and the celestial are altogether unwilling to have any acquaintance with the scientifics signified by Egypt, for they know all things, by virtue of the celestial good in which they are principled, and this good would perish if they were to betake themselves to scientifics: yea, they who are of the Lord's celestial kingdom, inasmuch as they are in celestial good (and celestial truth is charity, whereas spiritual truth is faith), are not even willing to make mention of the term faith, lest they should descend and look back from good, see n. 202, 337, 2715, 3246, 4418. This also is what is meant by, "He that is on the roof of the house, let him not come down to take anything out of his house; and he that is in the field, let him not return back to take his garments;" (Matt. xxiv. 17, 18:) see above, n. 5895; also by these words: "Remember Lot's wife," (Luke xvii. 32,) who looked backwards, and became a statue of salt: concerning looking and returning back, see n. 2454, 3652. By the nations, which were so devoted, as not even to have any left remaining, was represented that iniquity was so consummated amongst them, as to leave no residue of good and truth,—thus that there were no remains. Thus in Moses: "They smote Og the king of Bashan, and all his sons, and all his people, *until they left no residues*," (Numb. xxi. 35; Deut. iii. 3.) Again: "They took all the cities of Sihon, and gave to the curse every city of man, and the women, and the infant, *they left no residue*:" (Deut. ii. 34:) also in other passages, where it is written that they were given to the curse. In regard to remains, or goods and truths stored up in man's interiors by the Lord, the case is this: when man is in good and truth from affection, thus from freedom, then good and truth are implanted; and when this effect takes place, angels from heaven approach nearer, and conjoin themselves with man; this conjunction it is which causes goods to exist with truths in man's interiors. But when man is in things external, that is, in worldly and corporeal things, the angels are removed, and then nothing at all of those goods and truths appears; nevertheless, conjunction having been once effected, man is in the faculty of conjunction with angels, thus with good and truth appertaining to them; but this conjunction does not take place oftener, nor in a greater degree, than is well-pleasing to the Lord, who arranges those things according to every use of man's life.

5898. *And to make you alive.*—That hereby is signified spiritual life thence derived to truths in the natural principle, appears from the signification of *making alive*, as denoting spiritual life, see n. 5890. Inasmuch as the all of spiritual life is from remains, therefore it is said spiritual life *thence derived*; and in consequence of being thence derived, it is also said, immediately after what is declared concerning remains, “To make you alive,” that is, truths in the natural principle, which are represented by the sons of Jacob, see n. 5403, 5419, 5427, 5458, 5512.

5899. *By a great escape.*—That hereby is signified deliverance from damnation, appears from the signification of *escape*, as denoting deliverance from damnation, which deliverance is effected by remains, that is, by goods and truths stored up with man by the Lord. They who receive those goods and truths, that is, who suffer them to be implanted in their interiors, escape damnation, and are amongst the residues: hence it is that mention is made of escape in the Word throughout, where residues and remains are spoken of, as here by Joseph, and also in other places. Thus in Isaiah: “In that day the fruit of the earth shall be for excellence and comeliness *for the escaping of Israel*. And it shall come to pass, that *he that is left in Zion*, and he that is a *residue* in Jerusalem, shall be called holy to Him,” (iv. 2, 3.) Again: “In that day *the remains of Israel, and the escape of the house of Jacob* shall no more again stay upon him that smote them,” (Isaiah x. 20—22.) Again: “*The escape of the house of Judah that is residue*, shall again take root downwards, and bear fruit upwards; for out of Jerusalem shall go forth *remains*, and an *escape* from Mount Zion,” (xxxvii. 31, 32.) And in Ezekiel: “I will make *residues* when there shall be to you escapers from the sword amongst the nations, when ye shall be dispersed in the earth; then shall your *escapers* remember Me,” (vi. 8, 9.) And in Joel: “It shall come to pass, every one who shall call on the name of Jehovah *shall escape*, because in Mount Zion and in Jerusalem shall be *escape*, as Jehovah hath said, and amongst the *residues* whom Jehovah calleth,” (ii. 32.) And in Jeremiah: “There shall not be an *escape* or a *residue remaining to Judah*,” (xliv. 12, 14.) From these passages it is evident what is meant by escaping (viz. that they who escape are they who have remains), and that *to escape* is to be delivered from damnation.

5900. Verse 8. *And now ye did not send me hither.*—That hereby is signified that they did not let down to scientifics, which are of the natural principle, appears (1.) from the signification of Egypt, which is the *hither* where he was sent, as denoting the scientifics in the natural principle, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700: (2.) that by “*ye did not send me*,” is denoted that they did not let down, is evident.

5901. *But God.*—That hereby is signified that the Divine (Being or Principle) had done this, appears without explication. How this case is, has been explained in speaking of Joseph, that he was sold into Egypt, and there first ministered in the house of Potiphar, denoting (as in the supreme sense he represented the Lord, and in the inferior sense those who are regenerated by the Lord) that scientifics are the first things to be learned; for they are the things from which [first] truths are to be concluded, and in which, next, truths are to terminate: afterwards a progress is made towards more interior principles. These are the things which Joseph represented; and this being so, it was the Divine (Being or Principle) who sent him thither.

5902. *And He hath set me for a father to Pharaoh.*—That hereby is signified that now the natural principle is from him, appears (1.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799: (2.) that it is from him, is signified by his being *set for a father*, for from the father the sons are dependent. By father, in the proper sense, is signified good, n. 2833, 3703, 3703, 5581, and as from good depend all things, both in the internal and external man, so by God setting him “for a father to Pharaoh,” is signified that from him, as from good, is the natural principle; for Joseph represents the celestial internal principle, or internal good, n. 5805, 5826, 5827, 5869, 5877: this by influx arranges all things in the natural principle, and at length effects that the natural principle be from [internal good] itself.

5903. *And for a lord to all his house.*—That hereby is signified that from him is everything in the natural principle, appears from the signification of *all the house of Pharaoh*, as denoting everything in the natural principle: that everything in that principle was from him, is signified by his being set for a lord over it. Lord, in the Word, is predicated of good.

5904. *And I bear rule in all the land of Egypt.*—That hereby is signified that he arranges the scientifics in that principle, appears (1.) from the signification of *bearing rule*, as denoting to arrange: (2.) from the signification of *the land of Egypt*, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, thus all scientifics, for these are the things of that mind. Scientifics are what constitute the intellectual principle of that mind; but the good which flows in from the internal principle, and arranges the scientifics there, is what causes, as it were, the voluntary principle of that mind.

5905. Verses 9—13. *Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath set me for a lord to all Egypt: come down to me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast. And I will sustain thee there;*

because yet there are five years of famine; lest, peradventure, thou be extirpated, and thy household, and all that thou hast. And behold, your eyes see, and the eyes of my brother Benjamin, that my mouth is speaking to you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and haste ye, and cause my father to come down hither. Haste ye, and go up to my father, signifies to spiritual good: *and say unto him, Thus saith thy son Joseph,* signifies his [Israel's] perception of the celestial internal principle: *God hath set me for a lord to all Egypt,* signifies that he arranges all and singular the things in the natural principle: *come down to me, tarry not,* signifies sure conjunction: *and thou shalt dwell in the land of Goshen,* signifies the midst in the natural principle: *and thou shalt be near unto me,* signifies perpetual conjunction: *thou, and thy sons, and thy sons' sons,* signifies spiritual good, and all things derived from it, and the things derived from these [derivatives]: *and thy flocks, and thy herds,* signifies natural good, interior and exterior: *and all that thou hast,* signifies whatsoever is derived from it: *and I will sustain thee there,* signifies the continual influx of spiritual life, from the celestial internal principle: *because yet there are five years of famine,* signifies the duration of the defect of good: *lest, peradventure, thou be extirpated,* signifies lest it perish: *thou, and thy household, and all that thou hast,* signifies spiritual good and all that appertains thereto: *and, behold, your eyes see,* signifies testification from perception: *and the eyes of my brother Benjamin,* signifies especially from the perception of the medium: *that my mouth is speaking to you,* signifies manifestation: *and ye shall tell my father of all my glory in Egypt,* signifies communication of the spiritual heaven, in the natural principle, with spiritual good: *and all that ye have seen,* signifies whatsoever was there apperceived and perceived: *and haste ye, and cause my father to come down hither,* signifies close conjunction.

5906. Verse 9. *Haste ye, and go up to my father.*—That hereby is signified to spiritual good, appears from the representation of Israel *the father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. That spiritual good is the father of the celestial internal principle, when yet itself, being from the natural principle, is respectively external, is for the following reason. Man, before the internal man exists, must be external, for progression is made in order from exterior things to interior, as from scientifics to intellectals; for exterior things must next serve for a plane to things interior. From this progression, or from this nativity it is, that the external principle is called the father of the internal; consequently spiritual good from the natural principle, which good is Israel, is called the father of the celestial internal principle, which is Joseph.

5907. *And say unto him, Thus saith thy son Joseph.*—That hereby is signified his [Israel's] perception of the celestial internal principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, frequently mentioned above: (2.) from the representation of *Joseph*, as denoting the celestial internal principle, see n. 5869, 5877. The reason why it signifies the perception of spiritual good, or Israel, concerning the celestial internal principle, which is Joseph, is, because it is said, "Thus saith thy son." Joseph, in the internal sense, is the perceptible influx from the celestial internal principle into spiritual good.

5908. *God hath set me for a lord to all Egypt.*—That hereby is signified that he arranges all and singular the things in the natural principle, appears (1.) from the signification of being *set for a lord*, as denoting to arrange, as above, n. 5903, 5904: (2.) from the signification of *all Egypt*, as denoting the scientifics in the natural principle,—thus all and singular the things therein; for the natural principle consists of scientifics. That Egypt denotes the scientific principle, has already been abundantly shewn.

5909. *Come down unto me, tarry not.*—That hereby is signified sure conjunction, appears (1.) from the signification of *coming down* or *coming unto me*, as denoting conjunction: (2.) from the signification of *tarry not*, as denoting what is sure.

5910. Verse 10. *And thou shalt dwell in the land of Goshen.*—That hereby is signified the midst in the natural principle, appears (1.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451: (2.) from the signification of *the land of Goshen*, as denoting what is middle or inmost; and as that land was in Egypt, and by Egypt is signified the scientific in the natural principle, it denotes the midst or inmost in that principle. Goshen was the best tract in the land of Egypt, and that which is best in the natural principle, where scientifics are, is in the midst or in the centre: for good itself, as somewhat sun-like, is there, and thence gives light to the truths which are at the sides.

5911. *And thou shalt be near unto me.*—That hereby is signified perpetual conjunction, appears from the signification of *being near*, as denoting perpetual conjunction; for by coming to Joseph is signified conjunction, n. 5909; hence to be near him, thus continually nigh to him, denotes perpetual conjunction.

5912. *Thou, and thy sons, and thy sons' sons.*—That hereby is signified spiritual good, and all things derived from it, and the things derived from these [derivatives,] appears (1.) from the representation of Israel, who here is *Thou*, as denoting spiritual good, see above, n. 5906: (2.) from the signification of *thy sons*, as denoting the things derived from that good, which are truths

in the natural principle, represented by his sons: (3.) from the signification of *thy sons' sons*, as denoting the things derived from these (viz. truths again born and derived). Good, when it is in the first place, and has dominion, produces truths continually,—multiplies them around itself, and also around each other,—and makes every single truth as a little star, in the midst of which is a luminous principle. Nor does good only multiply truths around itself, but also from truths produces [other] truths, by successive derivations, which are the sons' sons or grandsons, and so forth. Joseph invites his brethren to himself only through his father, saying that his father should come with his sons and his sons' sons. This is, because the conjunction of the celestial internal principle with truths in the natural, is not given except by a medium.

5913. *And thy flocks, and thy herds.*—That hereby is signified natural good, interior and exterior, appears (1.) from the signification of *flock*, as denoting interior good, see n. 2566, here interior natural good, because they were the flocks of Israel, by whom is represented spiritual good, *from the natural principle*, n. 5906: (2.) from the signification of *herd*, as denoting exterior natural good. Why by herd is signified exterior good, and by flocks interior, is, because the beasts which constituted a herd,—as oxen and heifers,—in sacrifices signified the external goods of charity, also the goods of the external man; but those which constituted flocks,—as lambs, sheep, goats,—signified the internal goods of charity, also the goods of the internal man. They, therefore, who are in these latter goods, are in the Word called, by one expression,—a flock, and he who leads them,—a shepherd.

5914. *And all that thou hast.*—That hereby is signified whatsoever is derived from it, appears from the signification of *all that thou hast*, as denoting what is derived from it; for goods and truths in the natural principle are from spiritual good, as from a father: hence, as they are from it, so they appertain to it.

5915. Verse 11. *And I will sustain thee there.*—That hereby is signified the continual influx of spiritual life from the celestial internal principle, appears from the signification of *sustaining*, when it is said by Joseph (by whom is represented the celestial internal principle), as denoting the influx of spiritual life from the celestial internal principle; sustenance, in the spiritual sense, being nothing else but the influx of good and truth, through heaven, from the Lord: hence the angels are sustained, and the soul of man, that is, the internal man, is sustained. To this sustenance corresponds the sustenance of the external man by meat and drink; therefore by meat is signified good, and by drink truth. Such also is the correspondence, that when man feeds on food, the associate angels are in the idea of good and truth; and (which is wonderful,) with a difference according to the species of food: wherefore, when man in the Holy Supper

receives the bread and wine, the associate angels are in the idea of the good of love and the good of faith; n. 3464, 3735, by reason that bread corresponds to the good of love, and wine to the good of faith; and in the Word, because they correspond, they also signify the same. That by spiritual meat and drink,—that is, by good and truth,—the soul of man, or the internal man is sustained, is manifest from the Lord's words in Moses: "Not by bread alone doth man live, but by "every enunciation of the mouth of Jehovah doth man live," (Deut. viii. 3; Matt. iv. 4.) The enunciation of the mouth of Jehovah is the good and the truth which proceed from him. And in John: "Labor not for the meat which perisheth, but for the meat which endureth to everlasting life, which the Son of Man shall give unto you," (vi. 27.) Again: "The disciples entreated Jesus, saying, Master, eat: he said unto them, I have meat to eat which ye know not of," (John iv. 31, 32.) And concerning drink, "Jesus cried, saying, If any one thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water," (vii. 37, 38.)

5916. *Because yet there are five years of famine.*—That hereby is signified the duration of the defect of good, appears from what has already been said and explained concerning *famine* and *five*, n. 5893, 5894.

5917. *Lest, peradventure, thou be extirpated.*—That hereby is signified *lest it perish*, appears without explication.

5918. *Thou, and thy household, and all that thou hast.*—That hereby is signified spiritual good and all that appertains thereto, appears (1.) from the representation of Israel, who in the present case is meant by *Thou*, as denoting spiritual good, concerning which representation much has been said already: (2.) that *thy household, and all that thou hast*, denotes every thing of his, is manifest.

5919. Verse 12. *And behold, your eyes see.*—That hereby is signified testification from perception, appears from the signification of *eyes* and of *seeing*, as denoting perception, see n. 2150, 3764, 4567, 4723, 5400: that it denotes testification, is evident.

5920. *And the eyes of my brother Benjamin.*—That hereby is signified especially from the perception of the medium, appears (1.) from the signification of *eyes* and of *seeing*, as denoting to understand, and hence to perceive, as above, n. 5919: (2.) from the representation of *Benjamin*, as denoting a medium, see n. 5411, 5413, 5443, 5639, 5688, 5822. The case herein is this: Benjamin, inasmuch as he represented the medium (and this medium was interior truth, n. 5600, 5631, immediately depending on internal good, which is Joseph), had, on this account, clearer and more exquisite perception than his ten brethren, who

represented the truths which were beneath or external. The nearer that truth and good are to what is internal, the more perfect perceptivity they enjoy, being more entirely in the light of heaven, and thus nearer to the Lord : for the influx of divine good and truth from the Lord proceeds through continual mediations and thereby successions ; therefore they who are in first principles, or beginnings, receive the influx with clearer perception, because more immediately, than they who are in mediates and ultimates. There is a successive obscuration of good and truth, as of light at distances, because the more imperfect principles, which are in successive gradation, cause dimness. From these considerations it is evident, in what manner is here meant testification especially from the perception of the medium ; for the medium is interior, and the truths, which the sons of Jacob represent, are exterior.

5921. *That my mouth is speaking unto you.*—That hereby is signified manifestation, appears from this consideration, that the first testification was that their eyes saw ; the second, that the eyes of Benjamin saw ; and now the third, that *Joseph's mouth spake unto them*, whereby he removed all doubt of his being Joseph ; consequently he fully manifested himself. Hence the above words involve manifestation.

5922. Verse 13. *And ye shall tell my father of all my glory in Egypt.*—That hereby is signified communication of the spiritual heaven, in the natural principle, with spiritual good, appears (1.) from the signification of *telling*, as denoting to communicate : (2.) from the signification of *glory*, as denoting the spiritual heaven, which shall be spoken of presently : (3.) from the signification of *Egypt*, as denoting scientifics in the natural principle, thus the natural principle itself, as above, n. 5908 : (4.) from the representation of Israel, *the father*, with whom communication was to be made, as denoting spiritual good, see above, n. 5906 : hence it is evident, that by the words, “Ye shall tell my father of all my glory in Egypt,” is signified communication of the spiritual heaven, in the natural principle, with spiritual good. In regard to glory denoting the spiritual heaven, the case is this. Heaven consists of two kingdoms, the celestial and the spiritual ; the celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second : the good, in which the celestial are principled, is called celestial good, and that in which the spiritual are principled, is called spiritual good : celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbor. The conjunction of these two kingdoms is effected by the good of charity towards the neighbor, for the internal principle of those who are in the celestial kingdom, is love to the Lord, and their external principle is charity towards the neighbor ; but of those who are in the

spiritual kingdom, the internal principle is charity towards the neighbor, and their external principle is faith thence derived. Hence it appears, that the conjunction of those two kingdoms is effected by charity towards the neighbor; for therein the celestial kingdom closes, and from thence the spiritual kingdom commences: thus the ultimate principle of the one is the first principle of the other, and thus they mutually have hold on each other. What is meant by glory shall now be shewn. Glory in the supreme sense is the Lord as to divine truth, thus it is the divine truth which proceeds from the Lord; but glory in the representative sense is the good of love towards the neighbor, or charity, which is the external good of the celestial kingdom, and the internal of the Lord's spiritual kingdom; for this good, in the genuine sense, is the Divine Truth in heaven. The subject here treated of being Israel, who denotes spiritual good or charity, which constitutes the spiritual kingdom in the heavens and the spiritual church in the earths, therefore by the glory of Joseph, which they were to tell to Israel, is meant the spiritual heaven. The spiritual heaven is called glory, because the things in that heaven appear in light, in splendor, and in lustre. Glory is predicated of the Divine Truth, which is from the Lord's Divine Human [principle], and it is attributed to the Lord as a king, because the kingly principle in the internal sense is Divine Truth, n. 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068: this is manifest in John: "The Word was made flesh, and dwelt among us, and we beheld His *glory*, the *glory* as of the only-begotten of the Father, full of grace and *truth*," (i. 14.) The Word is the Divine Truth, and as this proceeds from the Lord, it is the Lord himself: hence, glory is predicated of the Divine Truth. And in Luke, when Jesus was transfigured on the mountain, "Behold, there talked with him two men, Moses and Elias, *who were seen in glory*," (ix. 30, 31.) On this occasion the Lord shewed to Peter, James, and John, his Divine Human [principle], such as it was and appeared in the Divine light, and the form in which He was then seen, exhibited the Word such as it is in the internal sense, thus such as the Divine Truth is in heaven, for the Word is the divine truth for the use of the church. On this account also it was presented at the same time that Moses and Elias talked with him; for by Moses is represented the Law, by which are meant the books thereof with the historicals; and by Elias are meant the Prophets or the prophetic Word: that by Moses is meant the law, see the Preface to Genesis xviii., also n. 4859; and that by Elias is meant the prophetic Word, see the same Preface, also n. 2762, 5247. And in Matthew, "They shall see the Son of Man coming *in the clouds of heaven* with power and *glory*," (xxiv. 30:) that the literal sense of the Word is a cloud, and the internal sense, glory, consequently the Divine Truth, such as it

is in heaven, see the Preface to Genesis xviii., and that glory is the intelligence and wisdom which is of the Divine Truth, see n. 4809. The Word, as to the external sense, is in a cloud, because human minds are in darkness; wherefore unless the Word were in a cloud, it would scarcely be understood by any one, and the holy things of the internal sense would be profaned by the wicked in the world. Therefore the Lord says in Isaiah: "Jehovah will create upon every habitation of Mount Zion, and upon her assemblies, *a cloud by day*, and the brightness of a flame of fire by night; for *upon all the glory shall be a covering*, and the *tabernacle* shall be for *a shade* by day," (iv. 5, 6:) hence it was, that upon the tabernacle there appeared a cloud by day, and a fire by night, because the tabernacle represented the Lord's Divine Human, consequently the Divine Truth which proceeds from Him,—thus the Word, which is the Divine Truth of the church, see n. 3210, 3439. The like is signified by the following words in Moses, "The cloud covered the tent of the congregation, and *the glory of Jehovah* filled the habitation," (Exod. xl. 34:) and again, "*The glory of Jehovah* appeared in the tent of the congregation, before all the sons of Israel," (Numb. xiv. 10:) and elsewhere, "The cloud covered it (the tent of the congregation), and *the glory of Jehovah* appeared," (xvi. 42.) Similar is the signification of the cloud and the glory on Mount Sinai, of which it is written; "Moses went up into the mountain, and *a cloud* covered the mountain, and *the glory of Jehovah* dwelt on Mount Sinai . . . six days," (Exod. xxiv. 15, 16.) These things also were represented, because the law, which is Divine Truth, was promulgated from that mountain; the cloud and the glory of Jehovah were seen when Moses went up into the mountain, because therein he represented the law, that is the historical Word. Hence it is occasionally said, Moses and the Prophets, or the Law and the Prophets; and by the Law are meant the books thereof, with the rest of the historicals; but not the Prophets, because this latter Word was represented by Elias and Elisha: for the Word is historical and prophetical, as is known, wherefore when the Word is called the Law and the Prophets, by the Law is meant the historical Word, and by the Prophets the prophetical. The Divine Truth was also represented by the brightness, as of a rainbow, in the cloud round about the cherubim and above them, in Ezekiel, where it is thus written: "I saw an appearance of fire, as a brightness round about, as the appearance of a *rainbow*, which is *in a cloud* in a day of rain; this appearance was of the likeness of *the glory of Jehovah*," (i. 27, 28:) it is called also, "*The glory of Jehovah*," and "*the glory of the God of Israel*," (Ezek. viii. 4; x. 18, 19; xi. 22, 23:) it is called the glory of Jehovah in respect to the inmost heaven, and the glory of the God of Israel, in respect to the middle or spiritual heaven. The Divine Truth in the hea-

vens appears in glory, because truth itself in the spiritual heaven appears before the eyes as a bright cloud (which it has been given me occasionally to see), and the good in that truth appears there as a fiery principle: hence the cloud variegated by fire yields wonderful aspects, which, in the external sense, are glory; but glory in the internal sense is intelligence and wisdom: the latter also are represented by the former. That the Divine Truth, from which is derived all wisdom and intelligence, also that the appearance of a variegated cloud before the external sight, is glory, is manifest from the following passages. "Jehovah said, I live, and the whole earth shall be filled with *the glory of Jehovah*," (Numb. xiv. 21.) This was said by Jehovah, when the Israelitish people were divorced, and it was declared that only their children should come into the land of Canaan. On this occasion by the whole earth being filled with the glory of Jehovah, was signified, that in the representatives of the church instituted amongst them, and in the Word, which for the most part treated of them, there was the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. And in Isaiah, the seraphim cried, "Holy, holy, holy, Jehovah Zebaoth, *the fulness of all the earth is his glory*," (vi. 3.) Again, "*The glory of Jehovah shall be revealed, and all flesh shall see together*," (Isaiah xl. 5.) Again, "Therefore in Urim *give ye glory to Jehovah*; in the isles of the sea to the name of Jehovah the God of Israel," (xxiv. 15.) Urim denotes the light which is from the Divine Truth proceeding from the Lord: the isles of the sea denote those who are more remote from truth, see n. 1158. Again, "*The glory of Lebanon is given to Him; the honor of Carmel and Sharon; they shall see the glory of Jehovah, the honor of our God*," (Isaiah xxxv. 2.) Lebanon denotes the spiritual church, Carmel and Sharon the celestial church; of the latter is predicated the glory of Jehovah, when celestial truth is meant, which is charity; of the former is predicated the honor of the God of Israel, when spiritual good is meant, which also is charity. Again, "Arise, illuminate, because *thy light is come, and the glory of Jehovah is risen upon thee*. For lo! darkness covers the earth, and thick darkness the people: but upon thee shall Jehovah arise, and *his glory upon thee shall be seen*," (lx. 1, 2.) This is spoken of the Lord, who is called *light* (John i. 4, 9), and it is said that upon Him shall arise the glory of Jehovah; that is, that He has Divine Truth. In like manner, "For mine own sake, for mine own sake, will I do: for what should be profaned? *my glory do I not give to another*," (Isaiah xlviii. 11.) This also is spoken of the Lord: glory in the supreme sense here denotes the Divine Human [principle], thus also the Divine Truth, because the latter is from the former: not to give glory to another, denotes to give it only to the Divine Human [principle], which is

one with himself. And in the Apocalypse, "The city, the holy Jerusalem, coming down out of heaven, *having the glory of God*: and her luminary was like to a stone most precious," (xxi. 11.) The city, the holy Jerusalem, is the Lord's spiritual kingdom in the heavens, and his spiritual church in the earths, of which is predicated glory: luminary is truth from the Divine [being or principle]. Inasmuch as Divine Truth is represented by royalty in the Word, since the Lord as to Divine Truth was represented by kings (see the places cited above), therefore to it, as to a king, is attributed glory, as in David, "Lift up your heads ye gates, and be ye lifted up ye doors of the world, *that the King of Glory may come in*. Who is this *King of Glory*? Jehovah strong and mighty, Jehovah mighty in war. Lift up your heads ye gates, and lift up ye doors of the world, *that the King of Glory may come in*. Who is this *King of Glory*? Jehovah Zebaoth he is the *King of Glory*," (Psalm xxiv. 7—10.) And in Isaiah, "Jehovah Zebaoth shall reign in the Mount of Zion, and in Jerusalem, and before his elders, *glory*," (xxiv. 23.) Glory denotes the Divine Truth; Jehovah is called Jehovah Zebaoth, or Jehovah of armies, where Divine Truth is treated of; for by armies are signified truths, n. 3448. And because royalty represented Divine Truth, therefore the throne, upon which kings sat in judgment, was called *a throne of glory* (Isaiah xxii. 23; Jer. xiv. 21; xvii. 12). And in Matthew, "The Son of Man shall sit upon *the throne of his glory*," (xix. 28.) Again, "When the Son of Man shall come *in his glory*, and all the holy angels with him, then shall he sit *on the throne of his glory*. And *the King* shall say unto them," (Matt. xxv. 31, 34, 40.) A further reason why a throne was called a throne of glory was, because judgments were formed from truth. Again, "The Son of Man shall come *in the glory of his Father*, with his angels, and then shall he render to every one according to his deeds," (xvi. 27.) From what has been said it is also evident what is meant by glory in the Lord's Prayer: "Thine is the kingdom, the power, and *the glory* to ages," (Matt. vi. 13.) The Lord's spiritual kingdom in the heavens, and spiritual church in the earths, is also called *glory* (decus) (Isaiah lx. 7; lxiii. 15; lxiv. 11; Dan. viii. 9; xi. 16, 41, 45). Mention is made of glory by Joseph on this account also, because Joseph himself represents, in the supreme sense, the Lord as to the divine spiritual [principle] or Divine Truth; in the internal sense his spiritual kingdom, also the good of faith, see n. 3969, 4669, 4723, 4727.

5923. *And of all that ye have seen*.—That hereby is signified whatsoever was there apperceived and perceived, appears from the signification of *seeing*, as denoting to understand, and hence to perceive and apperceive, see n. 2150, 2325, 2807, 3764, 3863, 4403—4421, 4567, 4723, 5400.

5924. *And haste ye, and cause my father to come down*

hither.—That hereby is signified close conjunction, appears from what was said above, n. 5909: the same thing being here said again, and from an affection of love, denotes close conjunction.

5925. Verses 14, 15. *And he fell upon the necks of his brother Benjamin, and wept; and Benjamin wept upon his necks. And he kissed all his brethren, and wept upon them; and afterwards his brethren talked with him. And he fell upon the necks of his brother Benjamin,* signifies inmost conjunction with the medium: *and wept*, signifies the effect of mercy: *and Benjamin wept upon his necks*, signifies reception, and thence reciprocity: *and he kissed all his brethren*, signifies adjunction from grace: *and wept over them*, signifies the effect of affection: *and afterwards his brethren talked with him*, signifies reciprocal communication from reception.

5926. Verse 14. *And he fell upon his brother Benjamin's necks*.—That hereby is signified inmost conjunction with the medium appears (1.) from the signification of *neck*, as denoting influx, communication, and conjunction, see n. 3542, 3695, 3725, and properly the conjunction of celestial and spiritual things, n. 5320, 5328,—thus the conjunction of the celestial internal principle, which is Joseph, with the spiritual of the celestial principle, which is Benjamin;—hence to fall upon his necks denotes to conjoin himself closely, consequently it denotes inmost conjunction: (2.) from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443, 5639, 5686, 5688, 5689.

5927. *And wept*.—That hereby is signified the effect of mercy, appears from the signification of *weeping*, as denoting what is from mercy,—thus its effect, see n. 5480, 5873.

5928. *And Benjamin wept upon his necks*.—That hereby is signified reception, and thence reciprocity, appears from the consideration, that this was done mutually by each party; whence it denotes reception, and thence reciprocity. Concerning the conjunction of good with truths, and the reciprocal conjunction of truths with good, it is to be noted, that when good flows into truths, and conjoins them to itself, it then infuses into them good from its own [good], and by its own addicts them to itself, whence comes conjunction. Truths thereby receive life, and afterwards, when they act reciprocally or re-act, it appears as if they acted from themselves; nevertheless truths do not act from themselves, but from the good which flows into the good from itself [infused into and] addicted to truths. The case herein is like that of the blood-vessels in a living body; truths are as it were vessels without blood, but good as it were blood: when this blood infuses itself into the vessels, which before were empty, it acts upon them, and also [re-acts] reciprocally; for from the blood they received the faculty of moving, and as it were life.

From these considerations the case of the conjunction of good with truths, is evident; also that of the reciprocal conjunction of truths with good.

5929. Verse 15. *And he kissed all his brethren.*—That hereby is signified adjunction from grace, appears from the signification of *kissing*, as denoting conjunction from affection, see n. 3573, 3574, 4353, but in the present case adjunction from grace, because the truths of the church in the natural principle, represented by the sons of Jacob, are more remote from internal good, which is Joseph; and the things which are more remote are indeed conjoined by a medium with internal good, but still for a long time they retain such things as do not correspond with internal good; on this account by kissing his brethren is signified adjunction from grace. It is said from grace, not from mercy; because the things which are more remote, and not fully correspondent, are not in such humiliation that they can implore mercy; nay, they cannot, from the heart, even name mercy, but instead thereof grace. This is because the non-correspondent principles, which adhere, are derived from self-love, and he who loves himself, cannot possibly humble himself from the heart; for he lifts himself up, having respect to himself in everything, and making small account of those things which are not connected with himself.

5930. *And wept upon them.*—That hereby is signified the effect of affection, appears from the signification of *weeping*, as denoting the effect of mercy, see above, n. 5927, 5928, in the present case of affection, for the cause spoken of above, n. 5929.

5931. *And afterwards his brethren talked with him.*—That hereby is signified reciprocal communication from reception, appears from what has been explained above, n. 5880. What reciprocal communication from affection is, see also above, n. 5928.

5932. Verses 16—20. *And the voice was heard in Pharaoh's house, saying, Joseph's brethren are come: and it was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; load your beasts of burden, and go, get you into the land of Canaan. And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. And now thou art commanded, this do ye; take to you from the land of Egypt carriages for your young children, and for your women, and bring your father, and come. And let not your eye spare upon your household stuff; for the good of all the land of Egypt is yours. And the voice was heard in Pharaoh's house, signifies that this filled the universal natural principle: saying, Joseph's brethren are come, signifies a perception that the truths of the church are present in the natural*

principle: *and it was good in the eyes of Pharaoh*, signifies joy in that principle throughout: *and in the eyes of his servants*, signifies even to the lowest things therein: *and Pharaoh said unto Joseph*, signifies the perception of the natural principle from the celestial internal: *Say unto thy brethren*, signifies concerning the truths of the church in the natural principle: *This do ye; load your beasts of burden*, signifies that they should fill every truth with good: *and go, get you unto the land of Canaan*, signifies their habitation: *and take your father, and your households, and come unto me*, signifies the accession of spiritual good and of the truths of the church to natural scientifics: *and I will give you the good of the land of Egypt*, signifies the possession of scientifics: *and ye shall eat the fat of the land*, signifies the appropriation of good there: *and now thou art commanded, this do ye*, signifies the will: *take to you from the land of Egypt carriages*, signifies the doctrinals of scientifics: *for your young children, and for your women*, signifies for those who do not yet know [the interior things of the church]: *and bring your father, and come*, signifies their service and accession: *and let not your eye spare upon your household stuff*, signifies that things instrumental should not be objects of regard: *for the good of all the land of Egypt is yours*, signifies that they have what is primary in the natural mind.

5933. Verse 16. *And the voice was heard in Pharaoh's house*.—That hereby is signified that this filled the universal natural principle, appears (1.) from the signification of *voice*, which is heard elsewhere, and at a distance, when it is predicated of influx, as denoting to be fulfilled; for as a voice that is heard fills, so doth that which flows in: (2.) from the signification of *Pharaoh's house*, as denoting the universal natural principle; for by Pharaoh is represented the natural principle in general, n. 5160, 5799.

5934. *Saying, Joseph's brethren are come*.—That hereby is signified a perception that the truths of the church were present in the natural principle, appears (1.) from the signification of *being come*, as denoting presence: (2.) from the signification of the sons of Jacob, or *Joseph's brethren*, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5458, 5512. In the natural principle there are scientifics of various kinds: there are scientifics relating to earthly, corporeal, and worldly things, which are the lowest; for these are immediately from the external things of sense or of the body: there are scientifics relating to the civil state, its government, statutes, and laws; these are somewhat more interior: there are scientifics respecting the things of moral life, which are still more interior, but those which regard spiritual life, are more interior than all the rest. These are the truths of the church, which, so far as with man they are grounded only in doctrine, are nothing more

than scientifics; but when grounded in the good of love, they ascend above scientifics, for then they are in spiritual light, from which light they view scientifics in their order beneath them. Man, by such degrees of scientifics, ascends to intelligence, for scientifics, through those degrees, open the mind, so that light from the spiritual world may flow in. From these considerations it is now evident, what is meant by the presence of truths in the natural principle.

5935. *And it was good in the eyes of Pharaoh* [or *good was in the eyes of Pharaoh*].—That hereby is signified joy in that principle throughout, appears (1.) from the signification of *good being in the eyes* of any one, as denoting his having joy: (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see above, n. 5933.

5936. *And in the eyes of his servants*.—That hereby is signified even to the lowest things therein, appears from the signification of *servants*, as denoting lower things, see n. 2541, 5161, 5164, 5305,—thus also lowest things. What scientifics in the natural principle are lower, and what lowest, see above, n. 5934.

5937. Verse 17. *And Pharaoh said unto Joseph*.—That hereby is signified the perception of the natural principle from the celestial internal, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, of which frequent mention has been already made: (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799: (3.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877. The celestial principle, represented by *Joseph*, being internal, and the natural principle, which *Pharaoh* represents, external, the perception is, therefore, that of the natural principle from the internal celestial; for all perception is from an interior principle, and in no case is there any perception of an interior principle from an exterior, for, whence influx is, from thence comes perception. Concerning perception, which is so frequently named, it shall be briefly stated what it is. Every man possesses a faculty of perceiving whether a thing be so, or be not so: the faculty of concluding inwardly in himself, or in his mind, causes a thing to be perceived; this faculty can in no case exist, unless there be influx from the spiritual world; and the gift of one man herein is superior to that of another. They less excel who conclude little inwardly in themselves, or in their own mind, and thus perceive but little: these say that a thing is so, because others, whom they believe, have said so. But their gift is more excellent, who see, not from others but from themselves, that a thing is so. The perception, however, which appertains to every man, is a perception in worldly things; but in no instance, at this day, in spiritual things; and the

reason is, because the spiritual principle, which flows in and causes perception, is obscured and almost extinguished by the delights of worldly and selfish love. On this account men have no regard for spiritual things, but what arises from the obligation of duty and from custom; and those things would be despised, held in aversion, yea denied, if fear, grounded in duty, and delight, grounded in custom, were removed. He who would have perception in things spiritual, must be in the affection of truth grounded in good, and must continually desire to know truths: hence his intellectual principle will be illuminated; and when it is so, then it is given to him to perceive something interior within himself: but he who is not in the affection of truth, receives all he knows from the doctrinals of the church in which he believes, and because a priest, a presbyter, or a monk has said that it is so. From these considerations it is manifest, what perception is, and that it is given in worldly things; but not in things spiritual. This is further evident from this consideration, that every one abides in the particular tenets in which he was born, both in the case of Jews, and also of those who are out of the church, notwithstanding they live within it. They likewise who are in any heresy, if the most essential truths were declared to them, and also confirmed, would, nevertheless, not at all perceive that they were truths, but would see them as fables.

5938. *Say unto thy brethren.*—That hereby is signified concerning the truths of the church in the natural principle, that there is perception, appears from the representation of Joseph's brethren, as denoting the truths of the church in the natural principle, n. 5403, 5419, 5458, 5512. Pharaoh here invites the sons of Jacob to come into Egypt with their children and women, and to bring their father along with them: for Pharaoh says, "Say unto thy brethren, This do ye: . . take your father; . . and take to you from the land of Egypt carriages for your young children, and for your women; and bring your father, and come. But Joseph just above invites his father, and his brethren no otherwise than as his [father's sons;] for he says, "Go up to my father, and say unto him, . . Come down to me, tarry not. And thou shalt dwell in the land of Goshen, and shalt be near unto me, thou, and thy sons, and thy sons' sons, . . and all that thou hast. Haste ye, and cause my father to come down hither." The reason why Pharaoh invited the sons of Jacob, and Joseph the father, does not appear but from the internal sense, which is, that the natural principle in general, represented by Pharaoh, has immediate communication with the truths of the church in the natural principle, represented by the sons of Jacob; hence it is that Pharaoh speaks of them. But the internal celestial principle, represented by Joseph, has not immediate communication with the truths of the church in the natural principle, which the sons of Jacob represent, but by spiritual

good, which is Israel their father : hence it is that Joseph speaks of the father.

5939. *This do ye ; load your beasts of burden.*—That hereby is signified that they should fill every truth with good, appears (1.) from the signification of *loading beasts of burden*, as denoting to fill truths : (2.) from the signification of *the corn*, with which the beasts of burden were to be laden, as denoting the good of truth, see n. 5295, 5410. The reason why beasts of burden here denote truths is, because they were asses (Gen. xlii. 26, 27 ; xliii. 18, 24 ; xliv. 3), by which are signified scientifics, n. 5741 : and since by asses are signified scientifics, and conjunction was now effected with internal good by a medium, they are scientific truths, on which account, instead of asses, they are here called beasts of burden.

5940. *And go, get you unto the land of Canaan.*—That hereby is signified their habitation (viz., the habitation of the truths of the church in the natural principle), appears from the signification of *the land of Canaan*, as denoting where their habitation was who were from the church, n. 3686, 3705, 4447, 4454, 4517, 5136,—thus the habitation of the truths of the church with good, because these constitute the church.

5941. Versc 18. *And take your father, and your households, and come unto me.*—That hereby is signified the accession of spiritual good and of the truths of the church to natural scientifics, appears (1.) from the representation of Israel, *the father*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833 : (2.) from the representation of *his sons*, as denoting the truths of the church in the natural principle, see n. 5414, 5879, all the things of which are their *households* : (3.) from the signification of *coming*, as denoting to accede to : (4.) from the representation of Pharaoh, who is the *me* to whom they should come, as denoting the scientifics of the natural principle in general. From these considerations it is evident, that by the words, “Take your father, and your households and come to me,” is signified the accession of spiritual good and of the truths of the church to natural scientifics.

5942. *And I will give you the good of the land of Egypt.*—That hereby is signified the possession of scientifics, appears (1.) from the signification of *the land of Egypt*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700 : (2.) from the signification of *giving the good of that land*, as denoting possession ; for he who gives possession, gives the good thereof, and *vice versâ*.

5943. *And ye shall eat the fat of the land.*—That hereby is signified the appropriation of good there, appears (1.) from the signification of *eating*, as denoting to be communicated, to be conjoined, and to be appropriated, see n. 2187, 2343, 3168, 3513, 3832, 4745 : (2.) from the signification of *the fat* or *fat-*

ness of the land of Egypt, as denoting good in the natural principle. That fat denotes the celestial principle or good, is manifest from several passages in the Word; and not only the fat of animals, but also fat from other sources, as butter and oil; those things also which partake at all of fatness, so far as they partake, so much of good they signify,—such are milk, honey, gums. That fatness was a representative of celestial good, thus of love from the Lord, is manifest from the burnt-offerings and sacrifices, in that all the fat was to be burnt upon the altar,—that hence arose an odor of rest to Jehovah,—and that, on this account, the sons of Israel were forbidden to eat fat. From these, as from the rest, it is evident that the institutes amongst the Israelites, were representative of celestial and spiritual things, and thus that they involved holy things. Unless this were so, there would have been no divinely-originating reason in this law,—that all the fat of an animal should be sacrificed; and that [from] it should arise an odor of rest to Jehovah, also that the eating thereof should be prohibited, as the eating of blood. Assuredly, it bespeaks a most gross way of thinking concerning the Divine [being,] to believe that he was delighted with fat, and that Jehovah made a statute, which contained nothing of a deeper meaning stored up within it. To disregard the knowledge of what was signified by such things, bespeaks also in man an excess of what is earthly and corporeal, and is a proof that he has no affection for the knowledge of things relating to the Word and to life eternal. Concerning fat it is thus written in Moses: “Thou shalt take all *the fat* that covers the intestines, and the *caul* over the liver, and the *fat* upon the kidneys, and shalt burn it on the altar,” (Exod. xxix. 13, 22; Levit. iii. 4, 5, 9, 10, 14, 15; iv. 8, 9, 19, 26, 31, 35; vii. 3, 4.) That the *fat of the breast* also should be sacrificed (Levit. vii. 30, 31). That it was an odor of rest to Jehovah, is thus expressed: “This is the bread of an offering made by fire to Jehovah, *for an odor of rest*,” (iii. 16.) “The priest shall sprinkle the blood upon the altar of Jehovah, and *shall offer the fat for an odor of rest to Jehovah*,” (xvii. 6.) And elsewhere: “*The fat of the first-born of an ox and of a sheep shall be burned on the altar, for an odor of rest to Jehovah*,” (Numb. xviii. 17.) An odor of rest signifies what is grateful from the good of love. That fat should not be eaten by the sons of Israel, is thus expressed: “All *the fat* shall be Jehovah’s; it shall be an eternal statute to your generations, in all your habitations, *ye shall not eat any fat or any blood*,” (Levit. iii. 16, 17.) And in another place: “Speak to the sons of Israel, saying, *Ye shall not eat any fat* whether of an ox, or of a sheep, or of a she-goat; every one *who shall eat the fat of a beast*, of which an offering shall have been made by fire to Jehovah, the soul that eateth shall be cut off from his people; neither shall ye eat any blood,” (vii. 23—26.) Burnt-offerings

and sacrifices constituted the principle part of divine worship amongst that people, n. 923, 2180: therefore by burnt-offerings and sacrifices in general is signified worship; and by the things which were sacrificed, also by all the process of the sacrifice, is signified the quality of worship; and by the fat and the burning thereof, the very essential celestial divine [principle,] which is the good of love from the Lord. This is manifest from the following passages. "Thou (Jacob) hast not brought me a cane [reed] for silver; and *with the fat of thy sacrifices* thou hast not filled me; so much hast thou made me to serve by thy sins," (Isaiah xliii. 24.) Thou hast not bought me a cane for silver, denotes thou hast not procured to thyself the truths of faith; and with the fat of sacrifices thou hast not filled me, denotes neither the good of love. And in David: "*Burnt-offerings of fat things* will I offer to thee, with incense of rams," (Psalm lxvi. 15.) Here burnt-offerings of fat things denote worship grounded in love. And in Moses: "When it shall be said, Where are their gods, the rock in which they confided, who did *eat the fat of their sacrifices*, and drank the wine of their drink-offering?" (Deut. xxxii. 37, 38.) This might be said by the Gentiles, who supposed that their gods were fed, especially with such things, being altogether ignorant that the fat of sacrifices was the celestial principle, or the good of love in worship, and that the wine of the drink-offering was the truth of faith thence derived. These things affected the angels during the sacrifice, and were, on that account, commanded, that heaven might be near to man by means of representatives and correspondences. So in David: "Jehovah shall remember all thine oblations, and *shall make fat thy burnt-offering*," (Psalm xx. 3.) To make fat the burnt-offering denotes to render worship good. And in Isaiah: "Jehovah Zebaoth shall make to all people in this mountain *a feast of fat things*, a feast of lees; *of fat things full of marrow*; of lees well refined. . . He will swallow up death for ever, and the Lord Jehovah will wipe away the tear from off all faces," (xxv. 6, 8.) A feast denotes heaven, and conjunction there with the angels by love and charity, n. 3596, 3832, 5161; fat things are the goods of love and charity. Again: "Wherefore do ye weigh out silver for that which is not bread, and your labor for that which doth not satisfy; attend in attending to me, and *eat good*, and your soul shall delight in *fatness*," (Isaiah lv. 2.) And in Jeremiah: "I will turn their mourning into joy, and will comfort them, and will make them glad from their sorrow, and *will fill the soul of the priests with fat*, and my people shall be gluttled with *my good*," (xxxi. 13, 14.) Fat manifestly denotes good, for it is said that the soul shall be gluttled, and it is called the good of Jehovah, which is nothing else but the celestial principle from him. So in David: "My soul shall be satisfied as with *fat* and *marrow*, and with lips of songs shall my

mouth praise," (Psalm lxiii. 5.) Here the sense is the same. Again: "Thou hast crowned the year of thy goodness, and thine orbits drop *with fat*," (lxv. 11.) Again; "The sons of men confide in the shade of thy wings, thy houses *are filled with fatness*, and thou givest them to drink of the river of delights," (xxxvi. 7, 8.) And in Isaiah: "Then shall Jehovah give the rain of thy seed, wherewith thou shalt sow the earth, and bread of the produce of the earth; and it shall be *fat* and plenteous," (xxx. 23.) And in the Apocalypse: "All things *fat* and splendid have departed, and thou shalt no longer find them," (xviii. 14.) This is spoken of Babylon: by all things fat and splendid departing, are denoted all the goods of love and the truths of faith. And in Moses: "He maketh him to suck *honey* out of the rock, and *oil* out of the flinty rock; *butter* of the herd, and *milk* of the flock, with the *fat* of lambs, and of rams the sons of Bashan, and of he-goats, *with the fat of the kidneys of wheat*; and thou drinkest the blood of the grape, pure wine," (Deut. xxxii. 13, 14.) The various goods of the ancient spiritual church are here recounted, and are signified by honey, oil, butter, milk, fat. Inasmuch as fat denotes good, it is adjoined to such things as are not fat in themselves, but still signify goods; thus fat and good are, as it were, the same thing, as in the passage adduced, —*the fat of wheat*. In like manner in David: "I would feed them with *the fat of wheat*," (Psalm lxxi. 16.) And in another place: "Who setteth thy border peace, and satisfieth thee with *the fat of wheat*," (cxlvii. 14.) Also in Moses: "All the *fat of pure oil*, and all the *fat of new wine and corn*, which are the first-fruits, are given to Aaron," (Numb. xviii. 12.)

5944. Verse 19. *And now thou art commanded, this do ye.*—That hereby is signified the will, is manifest without explication.

5945. *Take to you from the land of Egypt carriages.*—That hereby are signified the doctrinals of scientifics, appears (1.) from the signification of *the land of Egypt*, as denoting scientifics, see above: (2.) from the signification of carriages, as denoting doctrinals. In the Word, where the subject treated of is Egypt, mention is frequently made of chariots and horses, and by chariots are there meant doctrinals, either false or true; and by horses things intellectual, also in both senses. That chariots denote doctrinals, see n. 5321: the same is the meaning of carriages, but by these are signified the doctrinals of scientifics, which are doctrinals derived from the literal sense of the Word, and are especially serviceable to men at their first inauguration into the interior truths of the church. Such are the following, that widows, orphans, and the poor in the streets, are the greatest objects of beneficence; such also are the precepts of the decalogue; these, with many more, are doctrinals of scientifics, and they are signified by the carriages of Egypt. Doctrinals of this kind, as they are the first which man learns, so afterwards, they

serve him for an ultimate plane; for when advancement is made towards interior things, scientifics become ultimates. In these doctrinals celestial and spiritual things actually close, and on them they, as it were, stand and are supported; for the spiritual world hath, as it were, its feet and the soles thereof in the natural principle; and with man, as to his spiritual life, in the doctrinals of scientifics: in like manner the internal sense of the Word [is based] in its literal sense. The carriages, by which these doctrinals are signified, are named only in a few passages in the Word. In the original tongue, where the ark is treated of, as being placed on a carriage (1 Sam. vi. 7; 2 Sam. vi. 3), the same word is used, and also when the habitation was sanctified (Numb. vii. 3). This is, because the ark represented heaven, n. 3478, which, as was said, stands on and is supported by the doctrinals of scientifics.

5946. *For your young children, and for your women.*—That hereby is signified for those who do not yet know the interior things of the church, appears (1.) from the signification of *young children*, as denoting those who do not yet know those things: (2.) from the signification of *women*, as denoting the affections of truth. When men (*viri*) signify truths, as the sons of Jacob do here, their women signify the affections of truth: and on the other hand, when men signify goods, their women signify truths; but the men are then called husbands, n. 3236, 4510, 4823. The affections of truth, which are here the women, know no more than children the interior things of the church, except by means of truth, which are the men: affections without these, are like the will without the understanding; for the will cannot see or know anything except by the understanding, and the understanding is its sight or eye.

5947. *And bring your father, and come.*—That hereby is signified their service and accession, appears (1.) from the signification of *bringing a father*, as denoting service, which shall be spoken of presently: (2.) from the signification of *coming*, as denoting accession, as above, n. 5941. In regard to service, signified by bringing the father, the case is this. Things which are inferior ought to serve those which are interior: inferior things are the truths of the church in the natural principle, represented by the sons of Jacob; but the interior thing is spiritual good, represented by Israel their father; and since this is interior, or, what is the same, superior, it ought to be served by exterior or inferior things. Inferior things are formed for no other purpose than to be servants: they are formed that an interior principle may live and act in them and by them; and this in such a manner, that if the interior principle be taken away from them, they are nothing else but vessels without life and action—thus altogether dead. It is the same with the body in respect to its spirit; wherefore, when the spirit departs,

the body instantly falls down dead. It is the same with the external man in respect to the internal, and also with the internal man in respect to the Lord; for the internal man is formed to receive life from the Lord, and is nothing else but an organ of His life. The internal man is, therefore, formed to serve the Lord, as to all uses which love to Him and charity towards the neighbour require, first in the natural, and afterwards in the spiritual world.

5948. Verse 20. *And let not your eye spare upon your household stuff.*—That hereby is signified that things instrumental should not be objects of regard, appears from the signification of *household stuff* or *vessels*, as denoting things instrumental; that these are not objects of regard, is signified by "Let not your eye spare." There are things essential, and there are things instrumental [or instruments]; in order that what is essential may produce an effect, it must have what is instrumental as a means whereby to act; and as the instrument is formed, so it acts. For example, the body is the instrument of its spirit; the external man is the instrument of the internal; the scientific principle is the instrument of truth; and truth is the instrument of good, n. 3068, 3079, and so forth. Things instrumental are in the Word called vessels; in the present case household stuff, because they are spoken of as to their migration,—thus of those things which were in the houses; but essentials are in the Word called things, and they are those things which act by instruments; interior things, inasmuch as they act by exterior things, are respectively essentials. By things instrumental not being objects of regard is meant, that they should not be regarded as ends, but that essentials should be so; for as far as instruments are regarded as ends, in the same degree essentials withdraw themselves and vanish. Thus, in case the scientific principle be regarded as an end, and truths as of no regard, the truths at length so vanish away, that it cannot be apperceived whether they be truths: in case, also that truths be regarded as an end, and good as of no regard, good at length so vanishes away as not to be. Again, in case earthly, or corporeal, or worldly things be accounted as ends, so that these alone be regarded, but not celestial things; these latter so vanish away, as to leave scarcely any acknowledgment of what is celestial. These and similar things are signified by, "Let not your eye spare upon your household stuff." But it is to be noted, what the essential and the instrumental are respectively. The essential is so called, because it acts by another, as by its instrument or organ; but when another thing acts by that which was an essential, this latter then becomes an instrument, and so forth. Moreover, in the created universe, there is nothing essential in itself, except the Supreme alone,—that is, the Lord, who, inasmuch as he is an esse or essential

in Himself, is called Jehovah from *Esse* [to be]: all other things are only instruments. From these considerations it now follows, that the Lord alone should be regarded as an End; since, as was said, essentials, and not things instrumental, are to be so regarded.

5949. *For the good of all the land of Egypt is yours.*—That hereby is signified that they have what is primary in the natural mind, appears from the signification of *the land of Egypt*, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; by *the good of all that land* is signified what is primary. By these words is also meant, that if essentials and not things instrumental, are objects of regard to them, they shall have instruments in plenty: for example; if truths are objects of regard, they shall have scientifics in plenty, which are the good of the land of Egypt; in like manner if good be an object of regard, they shall have truths in plenty. Scientifics, indeed, and also truths, should be objects of regard, but they must regard good as their end. If the eye be in good as an end, man is then in the sight of things consequent, or in the perception of things thence derived; but this perception is in no case given, unless good be the end,—that is, unless this end rule universally in all and in every single thing. The case herein is like that of the body and its soul: man ought to have a regard for his body,—to nourish it,—to clothe it,—to let it enjoy the delights of the world; but all this, not for the sake of the body, but of the soul, in order that the soul, in a sound body, may act correspondently and rightly, and may use the body, as an organ, altogether obsequious to it. Thus the soul should be the end; but man should regard even the soul itself only as a mediate end, not for its own sake, but for the sake of the uses it has to perform in each world; and when man regards uses as an end, he regards the Lord as an end, for the Lord arranges both things for uses, and uses themselves. Inasmuch as few know what is meant by regarding a thing as an end, it shall here be explained. To regard anything as an end, is to love it above all other things, for what a man loves, he regards as an end: what man regards as an end, is evidently discernible, for it rules universally in him, thus it is continually present, even when he seems to himself to think nothing about it; for it is fixed in him, and constitutes his interior life, and thus secretly rules all and every single thing. For example; he who from the heart honors his parents, has that honor present in all and every single thing which he acts in their presence, and which he thinks in their absence, and it is also apperceived from his gestures and speech. So he who from the heart fears and honors God, has that fear and honor present in every single thing which he thinks, speaks, and acts; because it is in him, even when it does not seem to be present, as when

he is engaged in more remote occupations, for it rules universally, thus in every particular thing: the ruling principle in man is manifestly apperceived in the other life; for the sphere of his whole life, exhaling from him, is thence derived. From these considerations it is manifest how it is to be understood, that God should always be set before our eyes: not that we ought continually to be thinking about him; but that the fear or love of him should reign universally. When this is the case God is kept before the eyes in every particular thing, and man neither thinks, speaks, nor does what is adverse or unpleasing to him: or if at any time he transgress, that principle which universally reigns, yet lies interiorly concealed, manifests itself and admonishes.

5950. Verses 21—23. *And the sons of Israel did so: and Joseph gave them carriages, according to the mouth of Pharaoh; and he gave them provision for the way. And to all of them he gave, to each man, changes of garments; and to Benjamin he gave three hundred [pieces] of silver, and five changes of garments. And to his father he sent after this manner; ten he-asses laden with the good of Egypt, and ten she-asses laden with corn and bread, and nourishment for his father by the way. And the sons of Israel did so,* signifies the effect from spiritual truths in the natural principle: *and Joseph gave them carriages according to the mouth of Pharaoh,* signifies that from the internal principle they had doctrinals, as it seemed good: *and he gave them provision for the way,* signifies support from good and truth in the meantime; *and to all of them he gave, to each man, changes of garments,* signifies truths initiated in good: *and to Benjamin he gave three hundred [pieces] of silver,* signifies that the medium had a fulness of truth from good: *and five changes of garments,* signifies much of truth from the natural principle: *and to his father he sent after this manner,* signifies what is freely given to spiritual good: *ten he-asses laden with the good of Egypt,* signifies better scientifics, with many things of service: *and ten she-asses laden with corn and bread,* signifies the truth of good and the good of truth, also with many things of service: *and nourishment for his father by the way,* signifies interior truth for spiritual good in the meantime.

5951. Verse 21. *And the sons of Israel did so.*—That hereby is signified the effect from spiritual truths in the natural principle, appears (1.) from the signification of *doing*, as denoting an effect: (2.) from the representation of *the sons of Israel*, as denoting spiritual truths in the natural principle, see n. 5414, 5879. What is meant by spiritual truths in the natural principle shall here be stated. The truths of faith exterior to man, spirit, and angel, are not the truths of faith, for they are not applied to any subject in which they become so; but when they are applied to a man, a spirit, or an angel, as a subject,

they then become the truths of faith; with a difference, however, according to the states of life in each. With those who learn them they are, at first, only scientifics; afterwards, if they are held in holy veneration, they go further, and become the truths of the church; but when they move the affections, and influence the life, they then become spiritual truths: the good of love and charity, which is solely from the spiritual world, in such case imbues them, and causes them to live; for their influence on the affections and on the life is derived from that good. The quality of truths, called the truths of faith, with those who live according to them, and with those who do not so live, has been shewn me. With those who do not live according to them, they appeared as white filaments, and with those who had had those truths, but nothing of good, they appeared fragile; but with those who live according to them, they appeared as fibres from the brain, filled with spirit, and soft: thus these latter truths were animate; but the former inanimate. From these considerations it may be known, that with every man the quality of his truths is according to the state of his life. The truths represented by the sons of Jacob, are truths not yet spiritual, because not yet made truths of the life; but the truths represented by them, as sons of Israel, are spiritual, because, being now made truths of the life, they are imbued with the good of love and charity. These are the truths here meant, because the subject now treated of is, initiation to the conjunction of truths in the natural principle, which are the sons of Jacob, with internal good, which is Joseph, by the medium, which is Benjamin, and also by spiritual good, which is Israel.

5952. *And Joseph gave them carriages, according to the mouth of Pharaoh.*—That hereby is signified that from the internal principle they had doctrinals, as it seemed good, appears (1.) from the representation of *Joseph, who gave*, as denoting internal good, see above: (2.) from the signification of *carriages*, as denoting doctrinals, see above, n. 5945: (3.) from the signification of *according to the mouth of Pharaoh*, as denoting as it seemed good;—that is, to spiritual truths, which are the sons of Israel, because these truths are in the natural principle, represented by Pharaoh, n. 5160, 5799; and the carriages, by which are signified doctrinals, were given them for arrangement. It is said, as it seemed good, because the doctrinals, signified by the carriages of Egypt, are from the literal sense of the Word, n. 5945, which, without the internal sense, may be applied to every good: for the Lord does not openly teach any one truths, but by good, leads to think what is true; and also inspires, unknown to man, an apperception and consequent election in regard to this truth, because the Word so dictates, and because the truth agrees thereto. Thus the Lord adapts truths according to every one's reception of good; and as this

is according to the affection of each, and thus in freedom, therefore it is here said, as it seemed good.

5953. *And he gave them provision for the way.*—That hereby is signified support from good and truth in the meantime, appears from the signification of *provision* (*viaticum*), as denoting support from good and truth, see n. 5490.

5954. Verse 22. *And to all of them he gave, to each man, changes of garments.*—That hereby are signified truths initiated in good, appears from the signification of *garments*, as denoting truths, which shall be spoken of presently; hence changes of garments denote truths which are new, and truths become new when they are initiated in good, for they then receive life. The subject treated of is the conjunction of the natural man with the spiritual, or of the external with the internal; when the conjunction is effected, then truths are changed, and become new, for they receive life from the influx of good, see above, n. 5951; that to change garments was a representative that holy truths were put on, and that hence also came changes of garments, see n. 4545. The reason why garments, in the Word, signify truths is, because truths clothe good almost as vessels do the blood, and fibres the animal spirit: why a garment is significative of truth is, because spirits and angels appear clad in garments, each according to the truths appertaining to him; those appear in white garments who are in the truths of faith by which good is procured, and those in bright shining garments who are in the truths of faith derived from good; for the good shines through the truth, and hence the splendor, see n. 5248. That spirits and angels appear in garments, is manifest from the Word, where it is related that angels were seen; as in Matthew, of the angel sitting at the Lord's sepulchre, "His countenance was as lightning, and his raiment white as snow," (xxviii. 3.) And in John, "On the thrones I saw four and twenty elders sitting, clad in white garments," (Apoc. iv. 4.) Again, "He that sat on him (the white horse) . . . was clothed in a vesture dipped in blood, and his name is called The Word of God: his armies in heaven followed him on white horses, clothed in fine linen white and clean," (xix. 11, 13, 14.) Raiment white as snow, and fine white linen, signify holy truths, for whiteness and brightness are predicated of truths, n. 3301, 3993, 4007, 5319, because they most resemble the light: and the light which is from the Lord, is Divine Truth: on this account, when the Lord was transfigured, his raiment appeared as light; thus in Matthew, "When Jesus was transfigured, his countenance shone as the sun, and his raiment became as the light," (xvii. 2.) That light denotes the divine truth, is known in the church; and that it is compared to a garment, is manifest from David, "Jehovah covereth himself with light, as it were with a garment," (Psalm civ. 2.) That garments denote truths, is evident from several

passages in the Word, as in Matthew, "When the king came in to see the guests, he saw there a man *not having on a wedding-garment*; and he said to him, Friend, how camest thou in hither *not having on a wedding-garment*?" wherefore [wanting this garment], he was cast out into outer darkness (xxii. 11—13). Who are understood by the man that had not on a wedding-garment, may be seen, n. 2132. And in Isaiah, "Stir up, stir up, put on thy strength, O Zion, *put on the garments of thy gracefulness*, O Jerusalem, the city of holiness; because there shall no longer come into thee the uncircumcised and the unclean," (lii. 1.) The garments of gracefulness denote truth grounded in good. And in Ezekiel, "*I clothed thee with needlework*, and shod thee with yew-tree, and *girded thee with fine linen*, and *covered thee with silk*. . . *Thy garments were fine linen*, and *silk*, and *needlework*; thou didst eat fine flour, honey, and oil," (xvi. 10, 13.) This is spoken of Jerusalem, meaning thereby the ancient spiritual church, which was established anew by the Lord after the expiration of the most ancient celestial church: the truths, with which that church was gifted, are described by garments; needlework is the scientific principle, which, when genuine, appears in the other life as needlework and as lace; this it has been given me to see: fine linen and silk are truths grounded in good, which in heaven, being there in the light of heaven, are most splendid and transparent. Again, "*Fine linen in needlework from Egypt* was thy outspreading; and *blue* and *purple* from the isles of Elisha was *thy covering*," (Ezek. xxvii. 7.) Spoken of Tyre, by which are represented the knowledges of truth and good, n. 1201; these, when genuine, are fine linen in needlework from Egypt; good thence, or the good of truth, is blue and purple. So in David, "The king's daughter is wholly glorious: *her garment is of inweavings of gold*. She shall be brought to the king in *needlework*," (Isaiah xlv. 13, 14.) The king's daughter denotes the affection of truth; her garment, of the inweavings of gold, denotes truths wherein is good; needlework denotes the lowest truths. And in the Apocalypse, "Thou hast a few names in Sardis, which *have not polluted their garments*; and they shall walk with me *in white*: because they are worthy. He that overcometh, *the same shall be clothed in white raiment*," (iii. 4, 5.) Not to pollute garments denotes not to defile truths with falses. Again, "Blessed is he who watcheth and *keepeth his garments*, lest he walk naked, and they see his shame," (xvi. 15.) Garments, in like manner, denote truths; they are the truths of faith derived from the Word, which are properly signified by garments. He who has not [from the Word] or from his religious [persuasion], as the Gentiles, acquired to himself truths or resemblances of truth, and applied them to life, is not principled in good, however he may believe himself to be so; for

having no truths from the Word or from his religious [persuasion], he suffers himself to be led by reasonings, from evil spirits equally as from good, and thus he cannot be defended by the angels. This is meant by the exhortation to watch and to keep his garments, lest he walk naked and they see his shame. So in Zechariah, "Joshua was in *polluted garments*, thus he stood before the angel, who said to them that stood before him, *Remove the polluted garments from before him*: but to him he said, See, I have caused thine iniquity to pass from thee, and *I will clothe thee with changes of garments*," (iii. 3, 4.) Polluted garments denote truths defiled by fables from evil; wherefore, when those garments are removed, and others put on, it is said, "I have caused thine iniquity to pass from thee." Every one may know that iniquity does not pass away by change of garments; and hence, also, every one may conclude, that the change of garments was a representative, as also *the washing of garments*, which was commanded when the people were to be purified,—as when they approached Mount Sinai (Exod xix. 14), and when they were to be cleansed from things impure (Lev. xi. 25, 40; xiv. 8, 9; Numb. viii. 6, 7; xix. 10; xxxi. 19—24); for cleansings from impurities are effected by the truths of faith, because these teach what good is,—what charity,—what the neighbor, and what faith; [they teach] that the Lord is,—that heaven is, and eternal life. What these things are, or even that they are, cannot be known, without truths which teach. Who of himself can know otherwise, than that the good of self-love and the love of the world is man's only good, seeing that it is the delight of his life? And, except from the truths of faith, who can know that there is other good which may be applied to man, that is, the good of love to God, and the good of charity towards the neighbor, and that in these is heavenly life? also that the influx of these goods through heaven from the Lord, is in proportion as man loves not himself above others, and as he loves not the world more than heaven? From these considerations it is manifest, that the purification, represented by the washing of garments, is effected by the truths of faith.

5955. *And to Benjamin he gave three hundred [pieces] of silver.*—That hereby is signified that the medium had a fulness of truth from good, appears (1.) from the representation of *Benjamin*, as denoting a medium, see n. 5600, 5631, 5639, 5688, 5822: (2.) from the representation of *Joseph, who gave*, as denoting internal good, see n. 5826, 5827, 5869, 5877: (3.) from the signification of *three hundred*, as denoting what is full, which shall presently be spoken of: (4.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658. From these significations it is evident, that by *to Benjamin he gave three hundred of silver*, is signified that he gifted the medium with a fulness of truth from good; for the medium, which Ben-

jamin represents, is interior truth by influx from the internal celestial principle, n. 5600, 5631. The reason why three hundred denotes what is full, is because the number arises from three and a hundred by multiplication; and three signifies what is full, n. 2788, 4495, and a hundred signifies much, n. 4400; for what the compound numbers signify, is manifest from the simple numbers of which they are compounded. Three hundred also involves a like meaning, where it is mentioned in other parts of the Word, as where it is said that the ark was in length three hundred cubits (Gen. vi. 15), also that with three hundred men, Gideon smote the Midianites; as in Judges, "The number of them that lapped in their hand at their mouth was *three hundred men*. . . Jehovah said to Gideon, By *the three hundred men* who lapped, . . . I will give Midian into thine hand. . . . Gideon divided *the three hundred men* into *three troops*, and he gave a trumpet into the hand of every one of them, and empty pitchers, and torches in the midst of the pitchers. . . . When they sounded with the *three hundred trumpets*, Jehovah set the sword of a man against his companion, and against the whole camp," (vii. 6, 7, 16, 22.) By three hundred men is here signified what is full, as also by the three troops into which those three hundred were divided; and by a hundred, which was the number of every troop, is signified much, and enough; consequently that they were sufficient against Midian. Moreover, all the above circumstances were representative (viz., that they were taken who lapped water in the hand; that each had a trumpet; and pitchers in which were torches); and this, because by Midian, against whom they were going, was represented truth which was no truth, because not the good of life; but each of these circumstances, by the divine mercy of the Lord, shall be treated of elsewhere. That numbers also were representative, is evident from several other passages; thus the number seven was representative at the taking of Jericho, for on that occasion it was commanded, that "*seven priests* should carry *seven trumpets* of them that rejoiced before the ark; and that on the *seventh day* they should go about the city *seven times*," (Joshua vi. 4.)

5956. *And five changes of garments.*—That hereby is signified much of truth from the natural principle, appears (1.) from the signification of *five*, as denoting much, see n. 5708: (2.) from the signification of *changes of garments*, as denoting truths initiated in good; that it is from the natural principle is, because garments are predicated of that principle. The reason why the medium, represented by Benjamin, had truth from the natural principle is, because to be a medium it must derive somewhat both from the internal principle and from the external, n. 5822; the derivation from the internal principle is meant by the medium having a fulness of truth from good,

which is signified by the three hundred of silver, see above, n. 5955; the derivation from the external is meant by much of truth from the natural principle, which is signified by five changes of garments.

5957. Verse 23. *And to his father he sent after this manner.*—That hereby is signified what is freely given to spiritual good, appears (1.) from the representation of Israel, *the father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833: (2.) from the signification of *sending*, as denoting to give freely; for everything which flows in from the Lord, through the internal into the external or natural principle, even what flows in into spiritual good, which is Israel (inasmuch as this good is from the natural principle), is freely given. The Lord indeed requires from man humiliation, adoration, thanksgivings, and several things which appear as recompences, and thus not free: but the Lord requires not those things for his own sake; for the Divine being derives nothing of glory from man's humiliation, adoration, and thanksgiving. In the Divine being there is nothing of self-love at all conceivable, that such things should be required for his own sake, but they are required for the sake of man himself; for man, when in humiliation, is capable of receiving good from the Lord, being then separated from self-love and its evils, which oppose [such good]. Therefore the Lord, on man's account, wills him to abide in a state of humiliation; because, when man is in that state, the Lord can flow in with celestial good: the case is similar in regard to adoration and thanksgiving.

5958. *Ten he-asses laden with the good of Egypt.*—That hereby are signified better scientifics, with many things of service, appears (1.) from the signification of *ten*, as denoting much, see n. 3107, 4638, 5708: (2.) from the signification of *he-asses*, as denoting scientifics, see n. 5741, in the present case, lowest scientifics, see n. 5934, which, because they carry interior things, are things of service: (3.) from the signification of *the good of Egypt*, as denoting scientifics, as above, n. 5942, 5949; but scientifics of the church, for these properly are signified by Egypt, n. 4749, 4964, 4966. These are the good of Egypt, because they were sent by Joseph to Israel,—that is, from the internal celestial principle to spiritual good.

5959. *And ten she-asses laden with corn and bread.*—That hereby are signified the truth of good and the good of truth, also with many things of service, appears (1.) from the signification of *ten*, as denoting much, as above, n. 5958: (2.) from the signification of *she-asses*, as denoting things of service, see also above, n. 5958; (3.) from the signification of *corn*, as denoting the good of truth, see n. 5295, 5410; but in this case the truth of good, because from the internal celestial principle,

which is Joseph: (4.) from the signification of *bread*, as denoting the good of that truth, see n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217, 4735, 4976. In regard to corn signifying here the truth of good, and elsewhere the good of truth, the case is this: the signification differs as the subject treated of is influx from the internal celestial, or from the internal spiritual principle. That which flows in from the internal celestial principle is nothing but good, which indeed has in it truth, but this truth is good: but that which flows in from the internal spiritual principle is nothing but truth, which, when it becomes of the life, is called the good of truth: hence now it is that corn signifies sometimes the good of truth, and sometimes the truth of good; in the present case the truth of good, because from the internal celestial principle, which is Joseph. Why she-asses carried corn and bread, and he-asses the good of Egypt, is, because by he-asses are signified things of service, so far as they relate to truth; and by she-asses things of service, so far as they relate to good: on this account the he-asses and the she-asses were each laden with such things as suited them. Unless this had been the case, there would have been no need to make mention of he-asses and she-asses, and of the lading of each.

5960. *And nourishment for his father by the way.*—That hereby is signified interior truth for spiritual good, in the meantime, appears (1.) from the signification of *nourishment*, as denoting interior truth; for this exists from the truth of good and the good of truth, signified by corn and bread, see above n. 5959: interior truth also is nourishment to spiritual good: (2.) from the representation of Israel, *the father*, as denoting spiritual good, see above, n. 5957: (3.) from the signification of *by the way*, as denoting in the meantime,—that is, before they came, or before full conjunction was effected.

5961. Verses 24—28. *And he sent his brethren away; and they went; and he said unto them, Contend not together in the way. And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father. And they told him, saying, Joseph is yet alive, and he hath dominion in all the land of Egypt; and his heart failed, for he believed them not. And they spake to him all the words of Joseph which he had spoken unto them: and he saw the carriages which Joseph had sent to carry him; and the spirit of Jacob their father revived. And Israel said, It is enough, Joseph my son is yet alive: I will go and see him before I die. And he sent his brethren away; and they went,* signifies concealment: *and he said unto them, Contend not together in the way,* signifies perception given to abide in tranquillity: *and they went up out of Egypt,* signifies a receding from the scientifics of the church: *and came into the land of Canaan, unto Jacob their father,* signifies habitation where is natural good, not spi-

ritual: *and they told him, saying*, signifies influx and apperception; *Joseph is yet alive*, signifies that the internal principle was not rejected: *and he hath dominion in all the land of Egypt*, signifies that the natural mind is under its power: *and his heart failed*, for he believed them not, signifies a failing of the natural life, and thence of the understanding: *and they spake to him all the words of Joseph which he had spoken unto them*, signifies influx from the celestial of the spiritual principle: *and he saw the carriages which Joseph had sent to carry him*, signifies doctrinals thence derived, which might persuade: *and the spirit of Jacob their father revived*, signifies new life: *and Israel said*, signifies spiritual good on this occasion: *It is enough, Joseph my son is yet alive*, signifies joy that the internal principle had not yet perished: *I will go and see him before I die*, signifies a desire of conjunction, previous to a new state.

5962. Verse 24. *And he sent his brethren away; and they went*.—That hereby is signified concealment, appears (1.) from the signification of *sending away*, as denoting to remove from himself, consequently to be no more thus present with them: (2.) from the signification of *going* or *departing*, as denoting to live, also to live more remotely, and likewise to leave, see n. 3335, 3416, 3690, 4882, 5493, 5605,—thus denoting to be concealed. That the subject now treated of is removal from the internal celestial principle, and thus its concealment, is manifest from the things which follow in the internal sense. He who is unacquainted with the state of life of spirits, and of angels in the heavens, cannot know why should now be treated of, the concealment of truth and good, which just before were in their light. The state of life in heaven is this: spirits and angels have their morning, mid-day, and evening; also twilight and again morning and so on successively. Morning is when the Lord is present, and blesses them with manifest happiness; they are then in the perception of good; mid-day is when they are in the light of truths; and evening, when they are removed from them; it then appears to them that the Lord is more remote, and concealed from them. All who are in heaven undergo and pass through these vicissitudes, otherwise they could not be continually perfected; for hence they are acquainted with relatives, and from relatives receive more perfect perception, inasmuch as from them they know what is not happy, because they know what is not good, and what is not true. It is worthy of admiration, that no one state is altogether like another to eternity; also that one spirit or angel passes not through changes of state similar to those of another, by reason that one is not altogether like another, as to good and truth, just as no two men are precisely alike in countenance. Nevertheless the Lord from those varieties make a *one*, it being a general canon, that every *one*, in which there is any quality,

exists from varieties, which, by the agreement of harmony, are reduced into such unanimity that they appear all as one: the *one* thence derived, or the *unity* in the heavens, is effected by love and charity, see also n. 3241, 3267, 3744, 3745, 3986, 4005, 4149, 4598. The concealment, signified by Joseph's sending away his brethren, and their going, is, in the Word, called evening, and this occurs with the angels when they do not perceive the Lord present; for there is in heaven a continual perception of the Lord. When in a state of non-perception, they are not then affected with good, neither do they see the truth, as before, and this torments them; but shortly afterwards twilight cometh, and thus the morning.

5963. *And he said unto them, Contend not together in the way.*—That hereby is signified perception given to abide in tranquillity, appears (1.) from the signification of *saying unto them*, as denoting perception given from the internal principle, which is Joseph, see frequently above: (2.) from the signification of *not contending in the way*, as denoting to abide in tranquillity; for contention with others is in tranquillity, because it is disturbance of the mind. The varying states in the other life,—see above, n. 5962,—are according to the perception of good and truth with the inhabitants,—thus according to the perception of the Lord's presence: according to that perception they have tranquillity, for they who are in the perception of the Lord's presence, are in the perception that all and every single thing which befalls them tends to their good, and that evils do not reach them; hence they are in tranquillity. Without such faith or confidence in the Lord, it is impossible for any one to come to the tranquillity of peace,—thus neither to blessedness in joy; because the principle of blessedness dwells in the tranquillity of peace.

5964. Verse 25. *And they went up out of Egypt.*—That hereby is signified a receding from the scientifics of the church, appears (1.) from the signification of *ascending thence*, as denoting to recede: it is called ascending from Egypt to the land of Canaan, and descending from the land of Canaan to Egypt, for a reason already spoken of occasionally: by ascending is here signified to depart: (2.) from the signification of *Egypt*, which, in a proper sense, denotes the scientifics of the church, see n. 4749, 4964, 4966; those scientifics are here signified, because they were in them when in Egypt with Joseph, n. 5958. The subject treated of, from hence to the end of this chapter, is removal from the things of good and truth, thus from those things that are of the church; this removal is meant by concealment, above, n. 5962, and here, by receding. This state in the Word is signified by evening, when they who are in it recede from things celestial and spiritual, and accede to such as contain nothing spiritual and celestial. But this concealment,

or receding, is not an effect of the Lord's concealing himself, or receding, but of themselves doing so; inasmuch as they can no longer be withheld, because it agrees not with their proprium. This state, therefore, arrives when they are left to themselves, or their own proprium; and as far as they are thus left, or are immersed in the proprium, so far they recede from the things of heaven, and so far good becomes imperceptible to them, and truth obscure. Hence it is evident, that the Lord does not conceal himself; but that the man, the spirit, or the angel, does so.

5965. *And came into the land of Canaan, unto Jacob their father.*—That hereby is signified habitation where is natural good not spiritual, appears (1.) from the signification of *the land of Canaan*, as denoting the church, see n. 3686, 3705, 4447, 4517, 5136,—thus the habitation of those who represented the church, who, it is well known, were the posterity of Jacob: (2.) from the representation of Jacob, as denoting natural good, see n. 3305, 3659, 3775, 4009, 4073, 4234, 4538; but not spiritual, for this is represented by Israel: that Jacob represents the external of the church, and Israel the internal, see n. 4286, 4570. Whether we speak of natural good or the external of the church, or of spiritual good or the internal of the church, it is the same; for natural good constitutes the external of the church, and spiritual good the internal. What is in the light of heaven is called spiritual, for it has within it the affection of good and the perception of truth; these being in that light, inasmuch as the light itself is from the Lord. They, therefore, who are principled in spiritual good and truth, are in the internal of the church; for they are with the head in heaven. But what is in the light of the world is called natural, and has not the affection of good and the perception of truth *in itself*, but *out of itself*; for the light of heaven flows in, and illuminates what is round about; thus what is without, not what is within; and causes good to be known for good, and truth to be known for truth, because it is so said, not because it is perceived to be so. They, therefore, who are principled in natural good are in the external of the church, for they are not with the head in heaven, but the head is illuminated thence, from without. Jacob is now called Jacob, not Israel, because now they are in externals, as is plain from what has been said above.

5966. Verse 26. *And they told him, saying.*—That hereby is signified influx and apperception, appears (1.) from the signification of *telling*, as denoting to be communicated and conjoined, see n. 4856, 5596, thus also denoting influx, for that which is told flows in into the thought: (2.) from the signification of *saying* in the historicals of the Word, as denoting perception, see frequently above,—thus also apperception.

5967. *Joseph is yet alive.*—That hereby is signified that the

internal principle was not rejected, appears (1.) from the representation of *Joseph*, as denoting internal good, see n. 5805, 5826, 5827, 5869, 5877 : (2.) from the signification of *being alive*, as denoting yet to be,—thus not rejected. The reason why being alive denotes not to be rejected is, because the internal principle, represented by *Joseph*, was at first rejected by the sons of *Jacob* ; and as their father had then believed that he perished by evils and falses, n. 5828, hence, by now being alive, is signified that it was not so.

5968. *And he hath dominion in all the land of Egypt.*—That hereby is signified that the natural mind is under its power, appears (1.) from the signification of *having dominion*, as denoting to be under his power : (2.) from the signification of *the land of Egypt*, as denoting the natural mind, see n. 5276, 5278, 5280, 5301.

5969. *And his heart failed, for he believed them not.*—That hereby is signified a failing of the natural life, and thence of the understanding, appears (1.) from the signification of *the heart failing*, as denoting a failing of the life, and being said of *Jacob*, by whom is represented natural good, n. 5955, it denotes a failing of the natural life : (2.) from the signification of *not believing*, as denoting a failing of the understanding : the reason of its being said *thence* is, because the life of the will always precedes, and the life of the understanding follows ; for the will alone has life in it, but not the understanding, except from the will. This is manifest from the good of the will, and from the truth of the understanding, since good has life in it, but not truth, except from good : for it is evident, that what lives is always prior, and what thence derives life is posterior. This is the reason why it is said, a failing of the natural life, and thence of the understanding. These are the things signified by his heart failing, because he believed them not.

5970. Verse 27. *And they spake to him all the words of Joseph, which he had spoken unto them.*—That hereby is signified influx from the celestial of the spiritual principle, appears (1.) from the signification of *speaking*, as denoting influx, see n. 2951, 5481, 5797 : (2.) from the representation of *Joseph*, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963, 5307, 5331, 5332, 5417.

5971. *And he saw the carriages which Joseph had sent to carry him.*—That hereby are signified doctrinals thence derived, which might persuade, appears (1.) from the signification of *carriages*, as denoting doctrinals, see n. 5945, 5952 : (2.) from the signification of *Joseph sending*, as denoting which were from the internal celestial principle : (3.) from the signification of *to carry him*, as denoting which might persuade ; for to carry him to *Joseph*, to see him, is to persuade. That he was also persuaded by seeing the carriages, is manifest from the words which

next follow : "The spirit of Jacob their father revived. And Israel said, It is enough ; Joseph my son is yet alive."

5972. *And the spirit of Jacob their father revived.*—That hereby is signified new life, appears (1.) from the signification of *the spirit reviving*, as denoting new life : (2.) from the representation of *Jacob*, as denoting natural good, see n. 5965 ; hence by the spirit of Jacob reviving, is signified new life to natural good. Life becomes new when the spiritual principle from the internal flows in, and, from the interior, acts in the things of the natural principle ; hence natural good becomes spiritual [and is] adjoined to the spiritual good represented by Israel : on this account Jacob is now called Israel, for it is said, "The spirit of Jacob revived. And Israel said."

5973. Verse 28. *And Israel said.*—That hereby is signified spiritual good on this occasion, appears from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833 ; what is meant by spiritual good, or Israel, and what by natural good, or Jacob, may be seen above, n. 5965. He who is not acquainted with the internal sense of the Word, can in nowise know why Jacob is sometimes called Jacob, and sometimes Israel ; for in the same chapter, yea in the same verse, both names are sometimes expressed. Hence it is very manifest that there is an internal sense of the Word ; as here, where it is said, "The spirit of *Jacob* their father revived. And *Israel* said." In like manner in other passages. "Benjamin, Joseph's brother, *Jacob* sent not with his brethren. . . And the sons of *Israel* came in the midst of them who came," (Gen. xlii. 4, 5.) And again : "*Israel* journeyed. . . And God said to *Israel* in the visions of the night, *Jacob, Jacob*. And he said, Behold me," (xlv. 1, 2.) Again : "*Jacob* arose from Beersheba : and the sons of *Israel* brought *Jacob* their father," (xlv. 5.) And again : "All the souls of the house of *Jacob* that came into Egypt were seventy. . . Joseph made ready his chariot, and went up to meet *Israel*. . . And *Israel* said to Joseph," (xlv. 27, 29, 30.) And again : "*Israel* dwelt in the land of Egypt, in the land of Goshen. . . *Jacob* lived in the land of Egypt seventeen years. . . And the days of *Israel* drew near to die," (xlvii. 27—29.) Again : "And he told *Jacob*, and said, Behold thy son Joseph cometh to thee ; and *Israel* confirmed himself, and sat upon the bed. And *Jacob* said to Joseph," (xlviii. 2, 3.) Again : "*Jacob* called his sons, and said, Be gathered together, and hear ye sons of *Jacob* ; hear ye *Israel* your father," (xlix. 1, 2.) Again : "Cursed be their anger, because it is vehement ; and their wrath because it is hard : I will divide them in *Jacob*, and I will disperse them in *Israel*." Also : "The arms of his hands shall be strengthened by the hands of the *strong Jacob* ; whence the shepherd, the stone of *Israel*," (xlix. 7, 24.) The same occurs frequently in the prophets.

5974. *It is enough, Joseph my son is yet alive.*—That hereby is signified joy that the internal principle had not perished, appears (1.) from the representation of *Joseph*, as denoting the internal celestial principle: (2.) from the signification of *being alive*, as denoting that it had not perished, neither was rejected, as above, n. 5967: that joy is denoted, is evident.

5975. *I will go and see him before I die.*—That hereby is signified a desire of conjunction previous to a new state, appears (1.) from the signification of *going and seeing*, as denoting to be conjoined. That to see denotes to be conjoined is, because, in the spiritual world, interior sight, which is thought, conjoins; and there, in a society, when several act as one, and also in choirs, what one thinks, another also thinks,—thus thought conjoins: likewise when any one thinks of another, he is presented to view;—thus also thought conjoins; hence, by going and seeing, is signified conjunction: that the desire of conjunction is signified, is by reason of the joy spoken of above, n. 5974: (2.) from the signification of the expression “Before I die,” as denoting what is new (viz., a new state of representation); for in the Word, representatives so succeed each other, that, when one [person] dies, either a like representative follows by another [person,] or another representative,—thus a new one, see n. 3253, 3259, 3276; as when Abraham died, a representative by Isaac succeeded; and when he died, a representative by Jacob succeeded; and when he died, a representative by his posterity succeeded. This is the new state which is here understood.

A CONTINUATION OF THE SUBJECT CONCERNING ANGELS AND SPIRITS ASSOCIATED WITH MAN.

5976. *AT the close of the preceding chapter it was shewn, that there are associated with every man, two spirits from hell, and two angels from heaven, who cause communication with both, and also cause man to be in freedom.*

5977. *There are two [of each], because there are in hell two kinds of spirits, and in heaven two kinds of angels, with which man's two faculties,—the will and the understanding,—correspond. Of spirits, the first kind are called, simply, Spirits, and these act upon the intellectual principle: the other kind are called Genii, and their action is upon the will principle. They are perfectly distinct from each other: they who are simply called spirits, infuse falses by reasoning against the truth, and they are in the delight of their life, when they can make the truth to*

appear as false, and the false to appear as true. But they who are called genii, infuse evils,—act into the affections and concupiscences of man,—and in a moment scent what he desires ; if this be good, they bend it most cunningly into evil, and are in the delight of their life, when they can make good to be apperceived as evil, and evil as good. It has been permitted them to act into my desires, that I might know their nature, and in what manner they act ; and I can discover, that, unless the Lord had guarded me by angels, they would have perverted my desires into concupiscences of evil, and this so secretly and silently, that I should scarcely have apperceived anything of it. These, who are called genii, have nothing in common with those who are called spirits : the genii regard not what a man thinks, but only what he loves ; whereas spirits regard not what a man loves, but what he thinks : the genii place their delight in being silent, but spirits in talking. They are also entirely separated from each other : the genii are in the hells backwards, at a great depth, and are there unseen by the spirits ; and when that way is intently viewed, they appear as shadows flying about ; but the spirits are in the hells on the sides and in front. Hence then it is, that there are associated with man two spirits from hell.

5978. *There are, likewise, two angels associated with every man, because of them also there are two kinds, one acting into man's will principle, the other into his intellectual principle : they who act into man's will principle, act into his loves and ends [of life,] consequently into his goods ; but they who act into man's intellectual principle, act into his faith and persuasions, consequently into his truths. These angels are perfectly distinct from each other : they who act into man's will-principle are called Celestial, and they who act into his intellectual principle, Spiritual : to the celestial are opposed genii, and to the spiritual, spirits. These things it has been given me to know from much experience ; for with them both [spirits and angels], I am continually in consort and discourse.*

5979. *The man, who is principled in faith, believes that none but angels from heaven are associated with him, and that diabolical spirits are altogether removed from him. But I can assert, that, with a man who is in the concupiscences and delights of self-love and the love of the world, and who regards these things as the ends [of his life,] diabolical spirits are so near as to be in him, and to rule both his thoughts and affections ; angels from heaven can in nowise be within the sphere of such, but without. From such also the angels recede, as the infernal spirits approach nearer ; nevertheless, the angels from heaven in no case recede entirely from man, for this his end would be come, inasmuch as, without communication with heaven through angels, it would be impossible for him to live. That infernal spirits and heavenly angels are associated with man, appears also, in some manner,*

from the doctrine of the faith of Christian churches ; for the doctrine dictates that all good is from God, and evil from the devil : and preachers confirm this by their prayers in the pulpit, that God would govern their thoughts and words, and by their assertions that, in the matter of justification, the all of their endeavors, even the most minute, are from God : also that when man lives well, he suffers himself to be led by God : and likewise that angels are sent of God to be serviceable to man. On the other hand, when man has committed any enormous evil, they say that he has suffered himself to be led by the devil, and that such evil is from hell : they would also have said, that spirits from hell flowed in into the interior evils of the will and thought, if they had acknowledged these evils to be so great.

5980. The angels attentively and continually observe the intentions and attempts of the evil spirits and genii associated with man ; and, so far as man suffers it, they bend evils into goods, or to goods, or towards goods.

5981. There appear, occasionally, with infernal spirits and genii, things base and filthy ; such things, indeed, as an evil man thinks and speaks ; but lest the angels, on this account, should entirely depart, those base and filthy things are apperceived as less base and filthy than they are in themselves. That I might know how things of this kind are apperceived by the angels, there was given me, when they presented themselves, the angelic apperception, which was such that I felt nothing of horror : they were turned into a mildness that cannot be described, but can only be compared with things angular and pungent, when they are deprived of their angularity and pungency. Thus the base and filthy things, appertaining to infernal spirits and genii, are blunted with the angels.

5982. In order that man may be in freedom, the Lord places him in equilibrium between evils and goods, and between falses and truths ; by evil spirits on one part, and by angels on the other. Man must be in freedom that he may be saved ; and he ought, in freedom, to be drawn away from evil and led to good. Whatsoever is not done in freedom does not remain, because it is not appropriated : this freedom is a consequence of the equilibrium in which man is held.

5983. That, through two spirits and two angels, man has communication with hell and with heaven, may be manifest from this consideration : in the other life one society can have communication with another, or with an individual, only through spirits sent forth by them ; these emissary spirits are called subjects, for by them, as by subjects, they discourse. The sending forth of subjects to other societies, and procuring thereby communication with themselves, is common in the other life ; and I have had the fullest conviction of it, in consequence of their being sent to myself a thousand times, and [of my seeing] that, without

them, societies could neither know anything respecting me, nor could they communicate to me anything respecting themselves. Hence it may be known, that the spirits and genii associated with man are no other than subjects, through whom he has communication with hell; and that the celestial and spiritual angels are subjects, through whom he has communication with the heavens.

5984. *When [societies of] spirits, in the world of spirits, wish to have communication with several societies, they are wont to send forth subjects, one to each society: and I have observed, that evil spirits have sent forth several round about, arranging them as a spider arranges its web, remaining themselves in the midst of them: and what has surprised me, they are expert at this business as from a sort of instinct; for they who have had no knowledge of such practices in the life of the body, adopt them instantly in the other life. Hence also it may be manifest, that communications are effected by emissary spirits.*

5985. *The subject is a spirit, in whom are concentrated the thoughts and discourses of several, and thus several are presented as one; and as a subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and discourses of others are thus presented to the life, therefore the influent spirits suppose that the subject is as nothing, and scarcely animated, but merely receptive of their thought and discourse; but, on the other hand, the subject supposes that he does not think and speak from others, but from himself alone; thus fallacies are sportive with both. It has been frequently given me to tell a subject, that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak anything from himself, and thus that he appears to them as one in whom there is nothing of life from himself. On hearing this, the subject was exceedingly indignant; but that he might be convinced of the truth, it was given him to speak with the spirits who flowed in, and they then confessed that a subject does not think and speak anything from himself, and thus that he appears to them to be scarcely an animated being. Once also it happened, that he, who said that a subject was nothing, himself became a subject, and on this occasion the rest said of him that he was nothing, at which he was greatly enraged; nevertheless, he was hereby instructed how the case is.*

5986. *It is worthy of remark, that it has frequently been shewn to be matter of fact, that no one, either in heaven or in hell, thinks, speaks, wills, and acts from himself, but from others, and thus finally all and each from the common influx of life, which is from the Lord. When I have heard them say that a subject did not think and speak anything from himself, and that still the subject thought that it was solely from himself, it has been frequently given me on such occasions to speak with those*

who flowed in to the subject ; and when they persisted in the assurance that they thought and spake from themselves, but that the subject did not so, it was also given me to tell them that this was a fallacy, and that they, as well as the subject, thought and spake from others. To confirm this point, it was also given to speak with those who flowed in to these latter ; and when they also were in a like persuasion, it was also given to speak with those who flowed in to these, and so on in a continued series ; hence it was made manifest, that every one thought and spake from others. This experience excited the utmost indignation in the spirits, for every one of them is willing to think and speak from himself ; but inasmuch as they were hence instructed how the case is, it was said to them, that the all of thought and also of will flows in, because there is but one only life, from which those faculties of life are derived, and that that life flows in from the Lord through a wonderful form, which is the heavenly form, not only generally into all, but also particularly into each ; and that it is varied everywhere, according as the form of each subject agrees or disagrees with the heavenly form. From these considerations it may also appear evident how the case is with man, of whom more will be said in the sequel, when we come to treat of influx.

5987. *The greater the number of those who concentrate their view into one subject, the stronger is the subject's power of thinking and of speaking, for his power is increased according to the plurality of concordant views ; this was also shewn me by withdrawing some who flowed in, whereby the subject's power of thinking and of speaking was diminished.*

5988. *There were subjects attendant on me near the head, who discoursed as if they were in sleep, but still they discoursed well, like those who are not in a state of sleep. It was observed that evil spirits flowed in to those subjects with malignant deceits, but that the influx in them was instantly dissipated ; and as they knew that those had formerly been their subjects, they complained that they were so no longer. The reason was, because good spirits could now act into them, when they were in sleep, and thus by their influx the malignant influences of the evil spirits were dispersed. Nevertheless, the evil spirits were compelled to flow in to those subjects, and not into others. Hence it is evident, that there are subjects of different kinds and natures, and that the variations are according to the Lord's arrangement.*

5989. *The most deceitful, who are over the head, once took to themselves subjects, and sent them forth to me, that they might flow in with their deceits, but they were much disappointed ; one, when he was made a subject, retorted himself and became closed, and folded himself as in a fold, that he might reject their influx ; thus he extricated himself from them. They next took another, but neither could they reduce him to speak, as he was more*

deceitful than they, which he manifested by rolling himself as it were into the form of a spiral; thus they were disappointed. Moreover, evil spirits do not always send forth subjects from their own society, but observe what spirits are attendant on others, and also in what place the simple and obedient are, and these they make subjects for themselves; this is effected by directing their thoughts into the subject-spirit, and infusing into him their own affections and persuasions, in consequence whereof he is no longer his own master, but serves them for a subject; of this he is sometimes ignorant.

5990. *There are very many spirits at this day, who desire to flow in not only into man's thoughts and affections, but also into his speech and actions, thus even into his corporeal principles; when yet the corporeal principles are exempt from the particular influx of spirits and angels, and are ruled by general influx; in other words, when thought is determined into speech, and will into actions, the determination and transition into the body are according to order, and are not ruled by any spirits in particular; for to flow in to man's bodily principles is to obsess him. The spirits who will and intend this are such as in the life of the body had been adulterers, that is, who had perceived delight in adulteries, and had persuaded themselves that they were lawful; also such as had been cruel: the reason is, because both the former and the latter are corporeal and sensual above all others, and have rejected all thought concerning heaven, by attributing all things to nature, and nothing to the Divine (being or principle). Thus they have closed up their interiors, and have opened their exteriors; and as in the world they had been principled only in the love of the latter, therefore in the other life they are in the desire of returning into those things through man, by obsessing him. But it is provided by the Lord, that they do not come into the world of spirits, and therefore they are kept shut up closely in their hells; hence there are no external obsessions at this day. Nevertheless, there are internal obsessions, even by the infernal and diabolical crew, for evil men think such things as are filthy and cruel towards others, and likewise hostile thoughts and malignant ideas against divine things; unless these were checked by fear of the loss of honor, gain, and reputation, of punishment enacted by law, and of life, they would burst forth openly, and thereby such men would rush forward, more than the obsessed, to destroy others, and blaspheme against the things of faith; but those external restraints cause them not to seem obsessed, when yet they are so as to interiors, but not as to exteriors. This is manifest from such in the other life where external restraints are taken away; in that life they are devils, continually in the life and desire of ruining others, and of destroying whatsoever is of faith.*

5991. *I saw spirits, who may be called corporeal spirits;*

they arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body ; when I asked who they were that are of such a quality, it was said, that they are those who in the world had been distinguished by their talents and proficiency in the sciences, whereby they had confirmed themselves entirely against the Divine (being or principle), and thus against the things of the church ; and inasmuch as they had absolutely persuaded themselves that all things were to be attributed to nature, they had, more than other men, closed their interiors, and thus the things which belong to the spirit ; hence they appear grossly corporeal. Amongst them was one whom I had known during his life in the world, and who at that time was eminent for his genius and erudition ; but these gifts, which are the means of thinking well concerning divine things, were to him the means of thinking against them, and of persuading himself that they are nothing ; for the powers of genius and learning multiply the means of such persuasion and confirmation ; hence interiorly he was obsessed, but in the external form he appeared as a man of civility and good morals.

5992. *The angels by whom the Lord leads and protects man are near the head ; their office is to inspire charity and faith, to observe the direction of the man's delights, and to moderate and bend them to good, so far as the man's free-will permits. They are forbidden to act violently, and thereby to break man's lusts and principles, but are enjoined to act with gentleness ; their office also is to rule the evil spirits who are from hell, which is effected by innumerable methods, of which it is allowed to mention only the following ; when the evil spirits infuse evils and falses, the angels insinuate truths and goods, which, if not received, are yet the means of moderating ; the infernal spirits are continually assaulting, and the angels affording protection ; such is the order. The angels principally moderate the affections, for these constitute the life and freedom of man. The angels also observe whether any hells be open which were not open previously, and extend their influx to man, as is the case when man brings himself into any new evil ; these hells, so far as man permits, the angels close, and remove any spirits attempting to emerge from them ; the angels also disperse foreign and new influxes, which might be productive of evil effects ; and they especially call forth the goods and truths in man, and oppose them to the evils and falses which the evil spirits excite ; hence man is in the midst, nor does he perceive the evil or the good ; and because he is in the midst, he is free to turn himself either to the one or to the other. By such offices the angels from the Lord lead and protect man, and this every moment, and every moment of a moment : for if the angels were to intermit their offices only a single instant, man would be plunged into evil, from which he could never afterwards be extricated. These offices the angels*

perform from the love which they derive from the Lord, for they perceive nothing more delightful and more happy than to remove evils from man, and to lead him to heaven; that they have joy herein, may be seen, Luke xv. 7. That the Lord has such care for man, and this continually, from the first moment of his life to the last, and afterwards throughout eternity, scarcely any man believes.

5993. *From these considerations it may now be manifest, that for man to have communication with the spiritual world, two spirits must be adjoined to him from hell, and two angels from heaven, and that without them he would not have any life whatsoever; for man cannot live at all from general influx, like animals void of reason (concerning which, see n. 5850), because all his life is contrary to order; so that in this state, if he was to be acted upon only by general influx, he must needs be acted upon only by the hells, but not from the heavens; and if not from the heavens, he would have no interior life, thus no life of thought and will such as man has, and not even such as a brute animal has, for man is born without any use of reason, into which he can only be initiated by influx from the heavens. From what has been adduced, it is also manifest, that man cannot live without a communication with the hells by means of spirits from thence; inasmuch as the all of his life, which he derives from his parents by inheritance, and that which he himself superadds from his own (proprium), is of self-love and the love of the world, but not of the love of his neighbor, and still less of the love of God. And whereas the all of man's life grounded in the proprium is of such a nature, it is a life of contempt of others in comparison with himself, and of hatred and revenge against all who do not favor himself: hence also, it is a life of cruelty, for he who hates, is desirous of murdering, on which account he is most highly delighted with the destruction of others. Unless spirits of a like quality, which can only be from hell, were applied to these evils, and unless man was led by them according to the delights of his life, it would be impossible for him to be bent towards heaven; in the beginning he is bent by his delights; by these he is also placed in freedom, and thus at length in choice.*

GENESIS.

CHAPTER THE FORTY-SIXTH.

1. AND Israel journeyed with all that he had ; and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3. And He said, I am God, the God of thy father ; fear not to go down into Egypt, for I will there make of thee a great nation.

4. I will go down with thee into Egypt, and I will also surely bring thee up again ; and Joseph shall place his hand upon thine eyes.

5. And Jacob rose up from Beersheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him.

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these are the names of the sons of Israel who came into Egypt, of Jacob and his sons ; Reuben, Jacob's first-born.

9. And the sons of Reuben ; Hanoch, and Phallu, and Hezron, and Carmi.

10. And the sons of Simeon ; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman.

11. And the sons of Levi ; Gershon, Kohath, and Merari.

12. And the sons of Judah ; Er, and Onan, and Shelah, and Pharez, and Zarah ; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13. And the sons of Issachar ; Tola, and Phuvah, and Job, and Shimron.

14. And the sons of Zebulon ; Sered, and Elon, and Jahleel.

15. These are the sons of Leah, which she bare unto Jacob in Padan-Aram ; with her daughter Dinah : all the souls of her sons and of her daughters were thirty and three.

16. And the sons of Gad ; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17. And the sons of Asher ; Jimnah, and Ishuah, and Ishui,

and Beriah, and Serah their sister; and the sons of Beriah, Heber, and Malehiel.

18. These are the sons of Zilpah, whom Laban gave to his daughter Leah, and these she bare unto Jacob, sixteen souls.

19. The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20. And unto Joseph in the land of Egypt were born Manassch and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

21. And the sons of Benjamin; Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23. And the sons of Dan; Hushim.

24. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25. These are the sons of Bilhah, whom Laban gave unto his daughter Rachel, and these she bare to Jacob; all the souls were seven.

26. Every soul that came with Jacob to Egypt, that came forth of his thigh, besides the wives of the sons of Jacob, all the souls were threescore and six.

27. And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob that came into Egypt, were threescore and ten.

28. And he sent Judah before him unto Joseph, to point out Goshen before him, and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and was seen by him, and fell upon his neck, and wept upon his neck a long time.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

31. And Joseph said unto his brethren, and unto his father's house, I will go up and shew Pharaoh, and say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me.

32. And the men are shepherds of the flock, because they are men of cattle; and they have brought their flocks, and their herds, and all that they have.

33. And it may be, that Pharaoh will call you, and say, What are your works?

34. And ye shall say, Men of cattle have thy servants been from their youth, even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; because every shepherd of a flock is an abomination to the Egyptians.

THE CONTENTS.

5994. The subject treated of, in the internal sense, in this chapter, is the conjunction of the internal celestial principle, which is Joseph, with spiritual good from the natural principle, which is Israel. Next are enumerated the truths and goods of the church in their order, with which conjunction should afterwards be effected; the truths and goods of the church are the sons and grandsons of Israel, who came into Egypt.

THE INTERNAL SENSE.

5995. Verse 1. *AND Israel journeyed with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And Israel journeyed, with all that he had,* signifies the beginning of conjunction: *and came to Beersheba,* signifies charity and faith: *and offered sacrifices unto the God of his father Isaac,* signifies worship thence, and influx from the Divine intellectual principle.

5996. *And Israel journeyed with all that he had.*—That hereby is signified the beginning of conjunction, appears from the signification of *journeying*, as denoting what is successive and continuous, see n. 4375, 4882, 5493; in the present case the continuous and successive (process) of the glorification of the Lord, Who in the supreme sense is Israel and Joseph; but, in the internal sense, the continuous and successive (process) of the regeneration of man; and as in this chapter the conjunction of the natural man with the spiritual, or of the external with the internal, now follows and is continued, therefore by Israel journeying with all that he had, is signified the beginning of conjunction.

5997. *And came to Beersheba.*—That hereby is signified charity and faith, appears from the signification of *Beersheba*, as denoting the doctrine of charity and faith, see n. 2858, 2859, 3466; in the present case it denotes charity and faith, but not the doctrine thereof, for it is predicated of spiritual good, which is Israel. Spiritual good is more than doctrine, doctrine being derived from that good; wherefore he who is arrived at spiritual good no longer acquires doctrinals, which are from others, for he is in the end whither he was tending, and no longer in the means; and doctrinals are only the means of arriving at good as at the end. Hence then it is, that by Beersheba is signified charity and faith.

5998. *And offered sacrifices unto the God of his father*

Isaac.—That hereby is signified worship thence, and influx from the Divine intellectual principle, appears (1.) from the signification of offering *sacrifices*, as denoting worship, see n. 922, 923, 2180; and (2.) from the representation of *Isaac*, as denoting in the supreme sense the Lord's Divine rational or intellectual principle, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210. That influx thence into worship is signified, follows of course, for the worship meant is a worship from charity and faith, which are signified by Beersheba, n. 5997, where he sacrificed. Jacob's sacrificing to the God of his father Isaac, plainly shews the quality and character of the fathers of the Jewish and Israelitish nation, viz., that every one of them worshiped his own god. That the God of Isaac was another God, differing from his own, is evident from this consideration, that he sacrificed to Him, and that in the visions of the night it was said to him, "I am God, the God of thy father;" and also from this, that he swore by the same, as it is written in Genesis, chap. xxxii. "*The God of Abraham, and the God of Nahor, judge between us, the God of their fathers*;" then Jacob swore *by the fear of his father Isaac*," (verse 53;) and it is also manifest that Jacob did not acknowledge Jehovah in the beginning, for he said, "If God will be with me, and will keep me in this way which I walk, and will give me bread to eat, and raiment to put on, so that I shall return in peace to the house of my father, *then Jehovah shall be to me for a God*," (Gen. xxviii. 20, 21;) thus he acknowledged Jehovah conditionally. It was their custom to acknowledge the gods of their fathers, but each his own specifically; and this custom they derived from their fathers in Syria, for Terah, the father of Abram, and also Abram himself when in Syria, worshiped other gods than Jehovah, see n. 1356, 1992, 3667; hence their posterity, who were called Jacob and Israel, were of such a temper, that in heart they worshiped the gods of the Gentiles, and Jehovah only in mouth, and as to the mere name. The reason why they were of such a temper was, because they were in external things alone, without any internal principle; and they who are of such a description, cannot believe otherwise than that worship consists merely in naming the name of God, and in saying that he is their God, and this so long as he is their benefactor; and that it does not at all consist in the life of charity and faith.

5999. Verses 2—4. *And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And He said, I am God, the God of thy father, fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall place his hand upon thine eyes. And God spake unto Israel in the visions of the night, signifies obscure revelations: and said, Jacob, Jacob, sig-*

nifies to natural truth: *and he said, Here am I*, signifies perception: *and He said, I am God, the God of thy father*, signifies the Divine intellectual principle, from which was influx: *fear not to go down into Egypt*, signifies that natural truth with all things belonging to it must be initiated into the scientifics of the church: *for I will there make of thee a great nation*, signifies that truths shall become good: *I will go down with thee into Egypt*, signifies the presence of the Lord in that state: *and I will surely bring thee up again*, signifies elevation afterwards: *and Joseph shall place his hand upon thine eyes*, signifies that the internal celestial principle shall vivify.

6000. *And God spake unto Israel in the visions of the night.*—That hereby is signified obscure revelation, appears from the signification of God *speaking in visions*, as denoting revelation; for revelations were made either by dreams, or by visions of the night, or of the day, or by speech within man, or by external speech from visible angels, also by external speech from angels not seen. By these things in the Word are signified various kinds of revelations, and by a vision of the night obscure revelation; for night signifies what is obscure, n. 1712, 2514; and obscurity, in the spiritual sense, denotes that truth does not appear. Night also in the Word signifies false grounded in evil; for they who from evil are principled in what is false, are in the obscurity of night; hence all who are in hell are said to be in night; they are indeed there in a sort of light, inasmuch as they see each other, but it is as it were a light derived from a charcoal fire, and is turned into darkness and thick darkness when heavenly light flows in; hence it is, that they who are in hell are said to be in night, and are called angels of night and of darkness; and on the other hand, they who are in heaven are called angels of day and of light. That night denotes what is obscure, and also what is false, is manifest from the following passages in the Word: “Jesus said, Are there not twelve hours in the day? If any man walk *in the day*, he stumbleth not; but if any man walk *in the night*, he stumbleth, because there is no light in him,” (John xi. 9, 10;) twelve hours denote all the states of truth; to walk in the day, denotes to live in the truth; and to walk in the night denotes to live in the false. Again in the same evangelist, “I must work the works of Him who sent me whilst *it is day*; *the night cometh* when no man can work,” (ix. 4;) day denotes truth grounded in good, and night denotes the false grounded in evil. The first time of the church is meant by day, for then truth is received, because they are principled in good; and the last time is meant by night, for then nothing of truth is received, because they are not principled in good; for when man is not principled in good, that is, in charity towards his neighbor, if things most true were declared to him, he does not receive them. For in

such a case, what is true is not at all perceived, because the light of truth falls into such things as are of the body and of the world, which alone are attended to, and alone are loved and esteemed as realities ; but not into such things as are of heaven, because these are respectively of little or no account ; hence the light of truth is absorbed and suffocated in what is dark, as the light of the sun in what is black, and this is signified by the night coming when no one can work ; of this description is the time at this day. Again, in Matthew, " While the bridegroom tarried, all the virgins slumbered and slept ; *but at midnight* a cry was made, Behold, the bridegroom cometh," (xxv. 5—7 ;) midnight also denotes the last time of the old church, when there is nothing of faith because nothing of charity, and it also denotes the first time of the new church. So in Luke, " I say unto you, *In that night* two shall be on one bed, the one shall be taken, the other shall be left," (xvii. 34 ;) where night in like manner denotes the last time of the old church, and the first of the new. Again in Matthew, " Jesus said to his disciples, All ye shall be offended because of me *this night*." And to Peter, " *In this night*, before the cock crow, thou shalt deny me thrice," (xxvi. 31, 34.) The Lord's being pleased to be taken in the night, signified that divine truth at that time was in the obscurity of night, and that the false grounded in evil was in its place ; and Peter's denying the Lord thrice in that night, represented also the last time of the church, when the truth of faith is indeed taught, but is not believed, which time is night, because the Lord is then absolutely denied in the hearts of men ; for the twelve apostles, like the twelve tribes of Israel, represented all things of faith, see n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3926, 3939, 4060 ; that Peter represented the faith of the church, see the Prefaces to Chapter xviii. and Chapter xxii. of Genesis, and also n. 3753, 4738. Hence it is that the Lord said to Peter, that in that night he should deny him thrice, and to the disciples, " All ye shall be offended because of me *this night*." So in Isaiah, " He crieth to me out of Seir, Watchman, *what of the night*, watchman, *what of the night* ? the watchman saith, The morning cometh, and *also the night*," (xxi. 11, 12 ;) speaking of the Lord's coming, which is the morning ; this coming was, when there was no longer any spiritual truth in the earth, and when this is the case, it is night. And in Zechariah, " The day shall be one, which is known to Jehovah, *not day nor night*, because *about the time of evening* there shall be light : it shall come to pass in that day, that living waters shall go forth from Jerusalem ; and Jehovah shall be king over all the earth ; in that day Jehovah shall be one, and His name one," (xiv. 7—9 ;) speaking here also of the Lord, and likewise of the new church ; Jehovah, who should be a king, and Jehovah being one and His name one, denotes the Lord as

to the Divine human (principle), which should be one with the Divine itself, which is called the Father. Before the Lord's coming, the Divine human (principle) of Jehovah was in the heavens, for by passing through the heavens He presented Himself as a Divine Man before several on earth, and at that time the Divine human (principle) was not so intimately one with the Divine itself, which is called the Father, as when the Lord made it in Himself altogether one. That they had previously been as it were distinct, is evident from Chapter xix. of Genesis, where it is said, "that *Jehovah* caused to rain upon Sodom and Gomorrah *sulphur* and *fire* from *Jehovah* out of heaven," (verse 24), n. 2447; the day when it was neither day nor night, denotes when the Lord was born, for it was then evening, that is, the end of the representatives of the church; light about the time of evening, denotes Divine Truth which was then about to appear. So in Isaiah, "Surely *in the night* Ar is laid waste, Moab is cut off; surely *in the night* Kir of Moab is laid waste," (xv. 1;) where Moab denotes natural good, and in the opposite sense adulterated good, n. 2468, the vastation of which is here treated of; vastations are said to be effected in the night, because truth is then obscured, and the false enters. And in Jeremiah, "The great city weeping shall weep *in the night*, and her tear is on her cheek," (Lam. i. 2;) speaking of the desolation of truth, where the night denotes the false. And in David, "Thou shalt not be afraid *for the terror by night*, nor for the arrow which flieth by day, nor for the death which wasteth at noon-day," (Psalm xci. 5, 6;) the terror by night denotes the falses of evil which are from hell; the arrow which flieth by day denotes the false which is openly taught, whereby good is destroyed; the death which wastes at noon-day denotes evil which is lived in openly, whereby truth is destroyed. And in the Apocalypse, "The gates of the holy Jerusalem shall not be shut by day, *for there is no night there*," (xxi. 25;) "*There shall be no night there*, neither have they need of a candle, nor of the light of the sun, because the Lord God giveth them light," (Apoc. xxii. 5;) no night there denotes no false principle. And in Daniel, "Daniel said, *I saw in my vision when it was night*. Afterwards also *I saw in the visions of the night*," (vii. 2, 7;) visions of the night also denote obscure revelation; for the subject there treated of is concerning the four beasts and their horns, and several things of obscure revelation. The same is true respecting the horses of various colors, which Zechariah "*saw in the night*," (Zech. i. 9, and following verses).

6001. *And said, Jacob, Jacob.*—That hereby is signified to natural truth, appears from the signification of *Jacob*, as denoting natural truth, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4234, 4009, 4520, 4538. The reason why he is called Jacob, and not Israel, is, because natural truth, with all things

belonging to it, must be initiated into the scientifics of the church, which are signified by Jacob with his sons going down into Egypt; see below, n. 6004.

6002. *And he said, Here am I.*—That hereby is signified apperception, is manifest without explication.

6003. *And He said, I am God, the God of thy father.*—That hereby is signified the Divine intellectual principle from which is influx, appears from the representation of *Isaac*, who is here his father, as denoting the Divine rational or intellectual principle of the Lord, as above, n. 5998, for it is said, God the God of his father; the reason why influx is thence, is, because all truth is of the intellectual principle, thus also natural truth, which is represented by Jacob, n. 6001. What the Divine rational or intellectual principle represented by Isaac is, may be seen, n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210. In the original tongue, God in the first place is named in the singular, but in the second place in the plural, viz., in the first He is called EL, in the second, ELOHIM; the reason is, because in the first place by God is signified, that God is one and single, and in the second by God, that he has several attributes; hence comes Elohim or God in the plural, as almost throughout the Word. As there are several attributes, and the ancient church assigned a name to each, therefore posterity, with whom the science of such things were lost, believed that there were several gods, and each family chose to itself one of them for its God, as Abram chose Schaddai, n. 1992, 3667, 5628; Isaac chose the God who was called Pachad or Dread; and whereas the God of each was one of the divine attributes, the Lord said to Abram, "I am the God Schaddai," (Gen. xvii. 1;) and on this occasion to Jacob, "I am the God of thy father."

6004. *Fear not to go down into Egypt.*—That hereby is signified that natural truth, with all things belonging to it, must be initiated into the scientifics of the church, appears (1.) from the representation of *Jacob*, who is he that should go down into Egypt, as denoting natural truth, see just above, n. 6001; (2.) from the signification of *going down*, as denoting to be initiated, for that this initiation might be represented, Jacob with all that belonged to him went down into Egypt; and (3.) from the signification of *Egypt*, as denoting the scientifics of the church, see n. 1462, 4749, 4964, 4966. In regard to truth being initiated into the scientifics of the church, the case is this; the scientifics of the church were at that time representatives and significatives of rituals, for all the rituals of the church were grounded in such things; there were also scientifics which served the doctrinals of charity taught amongst them, from which scientifics it was known who are meant by the poor, the needy, the miserable, the afflicted, the oppressed, the widows, the orphans, the sojourners, the bound in prison, the naked, the

sick, the hungry, the thirsty, the lame, the blind, the deaf, the maimed, and several other classes, into which they distinguished the neighbor, and thereby taught how charity was to be exercised. Such were the scientifics of that time; that they are at the present day altogether obliterated, is evident from this consideration, that where the above names are mentioned in the Word, scarcely any one knows but that people of such a description are meant as are so named, as that widows are meant where they are named, sojourners where sojourners are named, the bound in prison where mention is made of such, and so forth. Such scientifics flourished in Egypt, wherefore by Egypt are signified scientifics: that natural truth, which is Jacob, was to be initiated into such scientifics, is represented by Jacob going down into Egypt with all that belonged to him. Truths are said to be initiated into scientifics, when they are brought together into them, so as to be in them; which is effected with this intent, that when a scientific comes into the thought, the truths which have been brought into it may come at the same time into remembrance; as for example, when a sojourner is presented to the thought, inasmuch as by him are signified those who should be instructed, it was intended that all the exercises of charity towards such should instantly be brought into recollection, and thus truths were to be recollected; and in like manner in other cases. When scientifics are thus filled, then, in thinking on them, the thought extends and diffuses itself far and wide, and indeed to several societies at the same time in the heavens; for as a scientific of such a description consists of so many truths within itself, it unfolds itself as stated above, whilst man is not aware of it; but it is needful that truths should be in them. It is also according to Divine order, that interior things should proceed into exterior, or (which is the same), that prior things should pass into posterior, and thus all prior things at length into ultimates, to be together therein. This is the case in universal nature, and unless it be so, man cannot be fully regenerated, for by this collation of truths into scientifics, interior and exterior things, which otherwise would disagree, accord together and make one; but if they disagree, man is not in good, because he is not in a principle of sincerity. Moreover, scientifics are in a light nearly the same with that in which man's sensual principle of sight is; and this light is such, that unless it be enlightened within by the light which is from truths, it leads into falses, especially into those derived from the fallacies of the senses, and also into evils grounded in falses: that this is the case, will be seen from experience at the close of the chapters concerning influx.

6005. *For I will there make of thee a great nation.*—That hereby is signified that truths should become good, appears (1.) from the representation of *Jacob*, of whom these words are

spoken, as denoting natural truth, see above, n. 6001; and (2.) from the signification of *nation*, as denoting good, see n. 1259, 1260, 1416, 1849: frequent mention is made in the Word of nations and people, but everywhere with this difference, that by nations are signified goods or evils, and by people truths or fables.

6006. *I will go down with thee into Egypt.*—That hereby is signified the presence of the Lord in that state, appears from the signification of *going down with thee*, as denoting the Lord's presence; for by the God who spake with Jacob in the visions of the night, is meant the Lord.

6007. *And I will also surely bring thee up again.*—That hereby is signified elevation afterwards, appears from the signification of *bringing up*, as denoting elevation, see n. 3084, 4539, 5406, 5817. The elevation here signified is from scientifics to interior things; for when scientifics have been filled with truths (according to what was said, n. 6004), man is elevated by scientifics towards interior things, and in this case scientifics serve him as the ultimate plane of his mind's views. To be elevated towards interior things is to think interiorly, and at length as a spirit and as an angel: for thought is more perfect, in the degree that its tendency is more interior, because it is nearer to the influx of truth and good from the Lord. That thought is interior and exterior, may be seen, n. 5127, 5141.

6008. *And Joseph shall place his hand upon thine eyes.*—That hereby is signified that the internal celestial principle shall vivify, appears (1.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; and (2.) from the signification of placing the hand upon the eyes, as denoting to vivify. For by placing the hand upon the eyes is meant, that the external sensual principle, or that of the body, will be closed, and the internal sensual principle will be opened, thus that elevation will be effected, and thereby vivification. This was done at the time of death, because by death was signified resurrection into life, see n. 3498, 3505, 4618, 4621; for when a man dies, he does not die, but only lays aside the body which had served him for use in the world, and passes into the other life in a body which serves him for use there.

6009. Verse 5—7. *And Jacob rose up from Beersheba, and the sons of Israel carried their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt. And Jacob rose up,* signifies the elucidation of natural truth: *from Beersheba*, signifies from the doctrine of charity and faith: *and the sons of Israel carried Jacob their*

father, signifies that spiritual truths promoted natural truth: *and their little ones*, signifies together with those things which are of innocence: *and their wives*, signifies and those things which are of charity: *in the waggon which Pharaoh sent to carry him*, signifies the doctrinals which are from the scientifics of the church: *and they took their cattle*, signifies the goods of truth: *and their goods which they had gotten in the land of Canaan*, signifies truths procured from prior (truths) of the church: *and they came into Egypt*, signifies initiation into the scientifics of the church: *Jacob and all his seed with him*, signifies of natural truth and of all the things of faith belonging thereto: *his sons and his sons' sons with him*, signifies truths in order: *his daughters and his sons' daughters*, signifies goods in order: *and all his seed*, signifies the all of faith and of charity: *he brought with him into Egypt*, signifies that they were collated into the scientifics which are of the church.

6010. *And Jacob rose up*.—That hereby is signified the elucidation of natural truth, appears (1.) from the signification of *rising up*, as denoting elevation into a state of light, and thus elucidation, see n. 4881; and (2.) from the representation of *Jacob*, as denoting natural truth, see above, n. 6001.

6011. *From Beersheba*.—That hereby is signified from the doctrine of faith and charity, appears from the signification of *Beersheba*, as denoting the doctrine of faith and charity, see n. 2858, 2859, 3466.

6012. *And the sons of Israel carried Jacob their father*.—That hereby is signified that the truths which were spiritual promoted natural truth, appears (1.) from the representation of the *sons of Israel*, as denoting spiritual truths, see n. 5414, 5879; and (2.) from the representation of *Jacob*, as denoting natural truth, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4520, 4538. To carry, denotes to promote, because it is predicated of spiritual truths in respect to natural truth; nor can natural truth be promoted from any other source than from spiritual truth, for hence is its life and power of acting: it is on this account that the sons of Jacob are here called the sons of Israel, and Jacob, Jacob.

6013. *And their little ones*.—That hereby is signified together with those things which are of innocence, appears from the signification of *little ones*, as denoting innocence, see n. 3183, 5608. It is said, with those things which are of innocence, also which are of charity, because without innocence and charity, natural truth cannot be promoted by spiritual truths; for truth, to be genuine, must derive its essence and life from charity, and this latter from innocence: for the interior things which vivify truth succeed in this order; innocence is inmost, charity is the inferior, and the work of charity grounded in truth, or according to truth, is the lowest. The reason why they succeed in such

order is, because they observe the same order in the heavens, for the inmost or the third heaven is the heaven of innocence, the middle or second heaven is the heaven of charity, in which is innocence from the inmost heaven, and the ultimate or first heaven is of truth, in which is charity from the second heaven, and in this innocence from the third. These things must be in the same order in man, for man as to his interiors is formed an image of the three heavens; hence also the regenerate man is a heaven in particular or in the least form; but as to exteriors, especially as to the body, he is formed an image of the world, and therefore by the ancients was called a microcosm; for the ear is formed to all the nature of air and sound; the eye to all the nature of ether and light; the tongue to all the sense of the dissolved and fluent parts in liquids; the nostrils to the sense of parts floating in the atmosphere; the touch to the sense of cold and heat, also of the heavy particles of earth, and so forth. As man's external senses are formed to all the image of the natural world, so his internal senses, which are those of understanding and will, are formed to all the image of heaven, to the intent that every man in particular may be a recipient of divine good from the Lord, as heaven is in general.

6014. *And their wives.*—That hereby is signified the things also which are of charity, appears from the signification of *wives*, as denoting goods, when their husbands denote truths, see n. 4823, consequently denoting the things of charity, for all spiritual goods are of charity towards the neighbor, and all celestial goods are of love to the Lord.

6015. *In the waggons which Pharaoh sent to carry him.*—That hereby are signified doctrinals from the scientifics of the church, appears from the signification of *waggons*, or carriages, as denoting doctrinals, see n. 5945; and from the representation of *Pharaoh*, as denoting the scientific principle of the church in general, for by Egypt is signified the scientific principle of the church, n. 1462, 4749, 4964, 4966; hence by the king of Egypt is signified the scientific principle in general, as also in other parts of the Word; but in several passages, by Egypt, as also by Pharaoh, is signified the scientific principle perverted: that Pharaoh denotes the scientific principle in general, is evident from the following passages in Isaiah, "The princes of Zoan are fools, *the wise ones of the counsellors of Pharaoh*, their counsel is become brutish; how will ye say *unto Pharaoh*, I am the son of the wise, the son of the kings of antiquity," (xix. 11:) in this passage Pharaoh denotes the scientific principle of the church in general, hence he was called the son of the wise, and the son of the kings of antiquity. The wise and the kings of antiquity denote the truths of the ancient church; but this scientific principle is here understood to be infatuated, for it is said, The princes of Zoan are become fools, and counsel brutish.

Again, "They depart to go down to Egypt, but they have not asked at my mouth, to strengthen themselves *in the strength of Pharaoh*, and to trust *in the shadow of Egypt*; therefore shall the *strength of Egypt* be your shame, and the trust in the *shadow of Egypt* your disgrace," (xxx. 2, 3 :) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt, denotes to trust to scientifics in the things of faith, and not to have faith in any spiritual truth, unless it be agreeable to the dictate of the scientific and sensual principle, which nevertheless is of perverted order; for the truths of faith ought to have the first place, and confirming scientifics the second, inasmuch as nothing of truth is believed, if the latter be in the first place. And in Jeremiah, "Jehovah Zebaoth the God of Israel saith, Behold, I visit upon Ammon in No; and *upon Pharaoh, and upon Egypt*, and upon their gods, and upon their kings; especially *upon Pharaoh*, and them that trust in him," (xli. 25.) In this passage also Pharaoh denotes the scientific principle in general; they that confide in him denote those who trust to scientifics, but not to the Word; that is, to the Lord in the Word; hence everything is perverted in the doctrine of faith, and hence comes the false, and also a denial that the Divine and celestial principle is anything. Persons of this description are particularly bold in profession, and say, Give me ocular proof or scientific demonstration that it is so, and then I will believe; nevertheless, if they had ocular proof and demonstration, they would not yet believe, because a principle of negation has universal rule in them. Again, in the same prophet concerning *Pharaoh*, "Behold, waters rise up out of the north, which shall become an overflowing stream, and they shall overflow the earth and the fulness thereof, the city and those who dwell therein; that men shall cry, and every inhabitant of the earth shall howl, because of the voice of the trampling of the hoofs of the horses of his mighty ones, and the tumult of his chariot, the noise of his wheels," (xlvii. 1—3.) From each of the things here said concerning Pharaoh, it is plain that he denotes the scientific principle in general, in the present instance in perverted order, which destroys the truths of faith; an overflowing stream denotes the scientific principle destroying the understanding of truth, and thus vastating; they shall overflow the earth and the fulness thereof, denotes the whole church; the city and those that dwell therein, denotes the truth of the church and the good thence derived; the trampling of the hoofs of the horses, denotes the lowest scientifics immediately derived from the things of sense; the tumult of the chariot, denotes the false doctrinals thence derived; the noise of the wheels, denotes sensual things and the fallacies thereof which promote. And in Ezekiel, "The Lord Jehovah said, Behold, I am *against thee, Pharaoh king of Egypt*, thou great whale, which lieth in

the midst of his rivers, which saith, The river is mine, and I have made it for myself. Therefore will I put hooks into thy jaws, and I will cause the fish of thy river to stick to thy scales," (xxix. 2—4;) in this passage also Pharaoh denotes the scientific principle in general, which in like manner is evident from each of the things asserted of him. Again, in the same prophet, "Take up a lamentation upon Pharaoh king of Egypt, thou art as the whales in the seas, and camest forth with thy rivers, and didst disturb the waters with thy feet, thou hast disturbed the streams thereof. When I shall put thee out, I will cover the heavens, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not cause her light to shine: all the luminaries of light I will make black over thee, and I will give darkness over thy land," (xxxii. 2, 7, 8.) That this passage, like several others in the prophets, cannot be understood by any one without the internal sense, is evident; for who can comprehend what is meant by Pharaoh being as the whales in the seas, by coming forth with his rivers, by disturbing the waters with his feet, by the heavens being covered over him, the stars and all the luminaries of light being made black, by the sun being covered with a cloud, the moon not shining, and darkness being given over the land? But the internal sense teaches what these things signify, viz., that scientifics pervert the truths of the church, in case man enters by them into the arcana of faith, and believes nothing unless he sees from them, yea, unless he sees from the things of sense. That this is the internal sense, is evident from the explanation of each expression: Pharaoh is called *king of Egypt* from scientific truth, for truth in the natural principle is scientific; that king denotes truth, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044; and that the king of a people has a like signification as the people, n. 4789, thus by Pharaoh the like is signified as by Egypt, but in general; that Egypt denotes the scientific principle, has been frequently shewn: Pharaoh is compared to *whales in the seas*, because a whale signifies the general things of scientifics, n. 42; and seas the congregations of scientifics, n. 28. It is also said, *that he came forth with his rivers*, because by rivers are signified those things which are of intelligence, n. 108, 109, 2702, 3051, in the present case they signify the things which are of insanity, because grounded in things of sense and science, n. 5196. It is next said, *that he disturbed the waters with his feet, and disturbed the streams thereof*, because by waters are signified spiritual truths, n. 680, 739, 2702, 3058, 3424, 4976, 5668; and by feet those things which are of the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938—4952; thus to disturb the waters with the feet, denotes to defile and pervert the truths of faith by scientifics which are of the natural principle; and to disturb the

streams thereof, is to do the same to intelligence. It is finally said, that *when he shall be put out, the heavens shall be covered*, because by the heavens are signified the interiors of man, if indeed these are his heavens; these are closed when scientifics have dominion over the truths of faith, or the natural principle over the spiritual. In such a case, the knowledges of truth and good perish, which is signified *by the stars of the heavens and all the luminaries of light being made black*; that stars denote those knowledges, may be seen, n. 2495, 2849, 4697; that luminaries are goods and truths, see n. 30—38; that in such case neither the good of love can flow in, is signified *by the sun being covered with a cloud*; nor the good of faith, which is signified *by the moon not causing her light to shine*; that the sun is the good of love, and the moon the good of faith, see n. 1529, 1530, 2120, 2495, 3636, 3641, 4060, 4696; and that thus mere falses will occupy the natural mind, is signified *by darkness being given over thy land*; that darkness denotes falses, see n. 1839, 1860, 4418, 4531, and that the land of Pharaoh, or of Egypt, denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301. From these considerations, therefore, the sense contained in the above prophetic words is evident. Inasmuch as by Pharaoh is signified the scientific principle in general, the natural principle in general is also signified by him, n. 5799.

6016. *And they took their cattle.*—That hereby are signified the goods of truth, appears from the signification of *cattle*, as denoting the good of truth; for by cattle is meant both flocks and herds, and also horses, camels, mules, asses; and as in the internal sense flocks denote interior goods, and herds exterior goods, whilst horses, camels, mules, and asses, denote those things which are of the intellectual principle, all which have relation to truths, therefore by cattle is signified the good of truth.

6017. *And their goods, which they had gotten in the land of Canaan.*—That hereby are signified truths procured by prior truths of the church, appears (1.) from the signification of *goods*, as denoting truth procured, see n. 4105, and also good procured, n. 4391, 4487; and (2.) from the signification of *the land of Canaan*, as denoting the church, see n. 3686, 3705, 4447, 4517, 5136. That they were procured from prior truths of the church, follows as a consequence, because when truths multiply themselves from good, they are multiplied from prior truths.

6018. *And came into Egypt.*—That hereby is signified initiation into the scientifics of the church, appears from the signification of coming or going down into Egypt, as denoting the initiation of truth into the scientifics of the church, see n. 6004.

6019. *Jacob and all his seed with him.*—That hereby is sig-

nified of natural truth and of all the things of faith therein, viz., their initiation into the scientifics of the church, appears (1.) from the representation of *Jacob*, as denoting natural truth, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538; and (2.) from the signification of *seed*, as denoting the faith of charity, see n. 255, 1025, 1447, 1610, 1940, 2848, 3310; thus all his seed with him denotes all the things of faith belonging to natural truth.

6020. *His sons and his sons' sons with him.*—That hereby are signified truths in their order, appears from the signification of *sons*, as denoting truths, see n. 489—491, 533, 1147, 2623, 3373; so also sons' sons signify truths which are derived from them in their order.

6021. *His daughters and his sons' daughters.*—That hereby are signified goods in order, appears from the signification of *daughters*, as denoting goods, see n. 489—491, 2362, 3963; so also sons' daughters, but these latter denote the goods which are from the former, and thus in their order, as just above in the case of sons.

6022. *And all his seed.*—That hereby is signified the all of faith and charity, appears from the signification of *seed*, as denoting the faith of charity, as above, n. 6019, and thus both faith and charity, for where the one is, there also is the other.

6023. *He brought with him into Egypt.*—That hereby is signified that they were collated into the scientifics of the church, appears from the signification of coming or going down into Egypt, as denoting to initiate truths and collate them into the scientifics of the church, see above, n. 6004, 6018; the same also is signified by bringing with him into Egypt, see n. 5373, 6004. Truths are initiated and collated, when scientifics are ruled by truths, which takes place when truth is acknowledged because the Lord has so said in the Word; and afterwards the affirming scientifics are accepted, and the scientifics which assault the truth are removed; thus truth rules in its affirmatives, the non-affirmatives being rejected. When this is the case, man, in thinking from scientifics, is not led astray to falses, as is the case when truths are not in scientifics; for scientifics are not truths of themselves, but by virtue of the truths in them, and such as the truths are which are in them, such is the general scientific truth. The scientific is merely a vessel (see n. 1469, 1496) capable of receiving both truths and falses, and this with immense variety; as for example, in regard to this scientific of the church, that our neighbor is every man; into this scientific truths in immense store may be initiated and collated, as that every man is indeed a neighbor, but each one with a difference; and that he who is principled in good is chiefly a neighbor, and this also with a difference according to the quality of good; and that the origin of neighbor is derived

from the Lord himself, thus the nearer that any are to him, that is, the more they are principled in good, so much the more are they the neighbor, and that the more remote they are from him, so much the less;—further, that a society is more a neighbor than an individual man, and a kingdom in general more than a society, but a man's own country more than other kingdoms;—that the church is still more a neighbor than a man's country, and the Lord's kingdom still more; and also, that the neighbor is then loved, when every one duly discharges his office to the good of others, of his country, or of the church, and so forth. Hence it is evident how many truths may be colated into that one scientific of the church; for they are so numerous, that it is difficult to arrange them into genera, and to assign to each genus any specific truths, by which it may be distinguished and acknowledged; this was a study which prevailed in the ancient churches. That the same scientific may be filled with falses in immense abundance, is also manifest by inverting the above truths, and saying, that every one is neighbor to himself, and that the origin of neighbor is to be derived from self in every case, and thus that every one's nearest neighbor is he who most favors himself, and makes one with him, and thereby presents himself in him as his like; yea, that a man's country is only so far his neighbor, as it is a means of gain to him; besides innumerable other cases. Nevertheless, the scientific remains the same, viz., that every man is a neighbor; but by one it is filled with truths, by another with falses. The case is the same with all other scientifics.

6024. Verses 8—27. *And these are the names of the sons of Israel who came into Egypt, of Jacob and his sons: Jacob's first-born, Reuben. And the sons of Reuben, Hanoah, and Phallu and Hezron, and Carmi. And the sons of Simeon, Jemuel and Jamin, and Ohad, and Jackin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi, Gershon, and Kohath, and Merari. And the sons of Judah, Er and Onan, and Shelah, and Pharez and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. And the sons of Issachar, Tola and Phuvah, and Job and Shimron. And the sons of Zebulon, Sered, and Elon, and Jahleel. These are the sons of Leah, which she bare to Jacob in Padan-Aram; with Dinah her daughter. All the souls of her sons and of her daughters were thirty and three. And the sons of Gad, Zipion, and Haggi, Shuni, and Ezbon, Eri and Arodi, and Areli. And the sons of Asher, Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister. And the sons of Beriah, Heber and Malchiel. These are the sons of Zilpah, whom Laban gave to his daughter Leah, and these she bare to Jacob, sixteen souls. The sons of Rachel, Jacob's wife, Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and*

Ephraim, which Asenath the daughter of Potipherah the priest of On bare to him. And the sons of Benjamin, Belah and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppm and Huppm, and Ard. These are the sons of Rachel, which were born to Jacob; all the souls were fourteen. And the sons of Dan; Hushim. And the sons of Naphtali, Jahzeel, and Guni, and Jezer and Shillem. These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and these she bare to Jacob; all the souls were seven. Every soul that came with Jacob into Egypt, that they came forth of his thigh, besides the wives of the sons of Jacob, all the souls were threescore and six. And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob coming into Egypt were threescore and ten. And these are the names of the sons of Israel who came into Egypt, signifies the quality of truths derived from the spiritual principle in order, which were collated into the scientifics of the church: of Jacob and of his sons, signifies the truth of the natural principle in general, and the truths of the natural principle in particular: Reuben, Jacob's first-born, signifies faith in the understanding, which is apparently in the first place: and the sons of Reuben, Hanoch and Phallu, and Hezron and Carmi, signifies the doctrinals of faith in general: and the sons of Simeon, Jemuel and Jamin, and Ohad, and Jachin, and Zoar, signifies faith in the will, and its doctrinals in general: and Shaul, the son of a Canaanitish woman, signifies a doctrinal not from a genuine origin: and the sons of Levi, Gershon, and Kohath, and Merari, signifies spiritual love and its doctrinals in general: and the sons of Judah, Er and Onan, and Shelah, and Pharez and Zarah, signifies celestial love and its doctrinals: but Er and Onan died in the land of Canaan, signifies that the false and evil were extirpated: and the sons of Pharez were Hezron and Hamul, signifies the truths of that good, which are the goods of charity: and the sons of Issachar, Tola, and Phuvah, and Job, and Shimron, signifies celestial conjugal love and its doctrinals: and the sons of Zebulon, Sered, and Elon, and Jahleel, signifies the celestial marriage and its doctrinals: these are the sons of Leah, which she bare to Jacob in Padan-Aram, signifies that those (doctrinals) were from spiritual affection in the natural principle by the knowledges of good and truth: with Dinah her daughter, signifies the church: all the souls of her sons and of her daughters were thirty and three, signifies the state of spiritual life, and its quality: and the sons of Gad, Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi, and Areli, signifies the good of faith, and consequent works, and their doctrinals: and the sons of Asher, Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister; and the sons of Beriah, Heber and Malchiel, signifies the happiness of eternal life, and the delight of affections, and

their doctrinals: *these are the sons of Zilpah*, signifies that these are of the external church: *whom Laban gave to Leah his daughter*, signifies from the affection of external good: *and these she bare to Jacob*, signifies that they were from the natural principle: *sixteen souls*, signifies their state and quality: *the sons of Rachel, Jacob's wife*, signifies the things from celestial affection: *Joseph and Benjamin*, signifies the internal of the church, Joseph its good, Benjamin the truth thence derived: *and there was born unto Joseph in the land of Egypt*, signifies celestial and spiritual internals in the natural principle: *which Asenath, the daughter of Potipherah the priest of On, bare to him*, signifies from the marriage of good with truth, and of truth with good: *Manasseh and Ephraim*, signifies the new will principle and its intellectual, which are of the church: *and the sons of Benjamin, Belah and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim, and Ard*, signifies the internal spiritual principle, and its doctrinals: *these are the sons of Rachel, who were born to Jacob*, signifies that they were from celestial affection: *all the souls were fourteen*, signifies their state and quality: *and the sons of Dan; Hushim*, signifies the holy principle of faith, and the good of life, and their doctrinals: *and the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem*, signifies temptation in which is victory, and doctrinals concerning them: *these are the sons of Bilhah*, signifies that these are of the internal church: *whom Laban gave to his daughter Rachel*, signifies from the affection of internal good: *all the souls were seven*, signifies their state and quality: *every soul that came with Jacob into Egypt*, signifies all the truths and goods initiated into the scientifics of the church: *they that came forth of his thigh*, signifies which were from marriage: *besides the wives of Jacob's sons*, signifies excepting their affections which were not from that marriage: *all the souls were threescore and six*, signifies their state and quality: *and the sons of Joseph, who were born to him in Egypt*, signifies things celestial and spiritual in the natural principle: *were two souls*, signifies hence the will principle and the intellectual, which are of the church: *all the souls of the house of Jacob coming into Egypt, were threescore and ten*, signifies what is full in order.

6025. It is needless to explain these things further, because they are mere names: what they signify, may be seen from the general explanation just given above, n. 6024; and what the sons of Jacob themselves signify, may be seen in the explanation where their nativity is treated of. This is worthy to be observed, that there was no son born to the sons of Jacob in Egypt, whither they were come, although as yet they were young; but that they were all born in the land of Canaan: but themselves in Padan-Aram, except Benjamin. This was from

the peculiar Divine providence of the Lord, to the intent that the things of the church might be represented by them from their first nativity; their being born in Padan-Aram represented that the man of the church must be born anew or regenerated by the knowledges of good and truth, for Padan-Aram signifies those knowledges, see n. 3664, 3680, 4107; and nativity represented the new birth by faith and charity, n. 4668, 6160, 5598, thus at first by the knowledges of them. But their sons being all born in the land of Canaan represented, that hence came such things as are of the church, for the land of Canaan is the church, n. 3686, 3705, 4447, 4454, 4516, 5136, 5757. But sons being born to Joseph in the land of Egypt, was to represent the dominion of the internal principle of man in the external, and specifically of the celestial spiritual principle in the natural; Manasseh is the will principle, and Ephraim is the intellectual, which are of the church, in the natural principle.

6026. Verses 28—30. *And he sent Judah before him unto Joseph, to point out Goshen before him, and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and was seen by him, and fell upon his neck, and wept upon his neck a long time. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. And he sent Judah before him unto Joseph,* signifies communication of the good of the church with the internal celestial principle: *to point out Goshen before him,* signifies concerning the middle (or midst) in the natural principle: *and they came into the land of Goshen,* signifies the station of life there: *and Joseph made ready his chariot,* signifies doctrine from the internal principle: *and went up to meet Israel his father,* signifies influx: *to Goshen,* signifies into the midst in the natural principle: *and was seen by him,* signifies perception: *and he fell upon his neck,* signifies conjunction: *and wept upon his neck a long time,* signifies mercy: *and Israel said unto Joseph,* signifies perception of spiritual good: *now let me die,* signifies a new life: *since I have seen thy face,* signifies after the perception of mercy: *that thou art yet alive,* signifies the perception of life thence in himself.

6027. *And he sent Judah before him unto Joseph.*—That hereby is signified communication of the good of the church with the internal celestial principle, appears (1.) from the representation of *Judah*, as denoting the good of the church, see n. 5583, 5603, 5782, 5794, 5833; and (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877. To send before him, evidently denotes to communicate. The reason why Judah was sent, and no other, was that the communication might be signified, which is immediate of good with good, viz., of the external good, represented by Judah, with the internal good represented by Joseph. For

good from the Lord (which is the good of love to him, and of charity towards the neighbor) flows in through the internal into the external; and so much of good as there is in the external, so much is there received; but if in man's external there be only the truth of faith, but not the good, the influx of good from the Lord through the internal is not received in the external, for communication is not given immediately with truth, but through the medium of good. This is the reason why no other than Judah was sent by Jacob to Joseph.

6028. *To point out Goshen before him.*—That hereby is signified concerning the midst in the natural principle, viz., that there was communication, appears from the signification of *Goshen*, as denoting the midst, that is, the inmost, in the natural principle, see n. 5910. By the midst or inmost in the natural principle, is signified what is best therein; for what is best is in the midst, that is, in the centre or inmost; around it on every quarter are goods, arranged in a celestial form, nearer and more remote, according to the degrees of goodness, from the best in the midst. Such is the arrangement of goods with the regenerate; but with the wicked the worst things are in the midst, and goods are removed to the extremes, where they are continually driven outwards; this form exists in the wicked in particular, and in the hells in general, and thus is an infernal form. From what has been said respecting the best in the midst, and goods in order at the sides, it may be manifest what is meant by communication of the good of the church with the internal celestial principle from the midst in the natural principle.

6029. *And Joseph made ready his chariot.*—That hereby is signified doctrine from the internal principle, appears from the representation of *Joseph*, as denoting the internal principle so often spoken of above; and from the signification of *chariot*, as denoting doctrine, see n. 5321.

6030. *And went up to meet Israel his father.*—That hereby is signified influx from the internal celestial principle into spiritual good from the natural, appears (1.) from the representation of *Joseph*, who goes up to meet, as denoting the internal celestial principle, see n. 5869, 5877; and (2.) from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. Hence it follows, that to go up to meet him denotes influx; for to go up to meet, denotes here to arise and come to him.

6031. *To Goshen.*—That hereby is signified the midst in the natural principle, appears from what was said just above concerning Goshen, n. 6028.

6032. *And was seen by him.*—That hereby is signified perception, appears from the signification of *seeing*, as denoting to understand and to perceive, see n. 2150, 3764, 4567, 4723,

5400; and as denoting to have faith, n. 2325, 2807, 3863, 3869, 4403—4421, 5400. That seeing denotes to understand and thence to perceive, and also to have faith, it must be known that there are two principles in man which constitute his life, viz., SPIRITUAL LIGHT and SPIRITUAL HEAT. Spiritual light constitutes the life of his understanding, and spiritual heat the life of his will; spiritual light from its first origin is Divine Truth from the Divine Good of the Lord, and hence the truth of faith from the good of charity; and spiritual heat from its first origin is the Divine Good of the Divine Love of the Lord, and hence the good of celestial love, which is love to the Lord, and the good of spiritual love, which is charity towards the neighbor: these two principles, as was said, constitute all the life of man. Spiritual light, in the understanding of man, is like natural light in his external sight: as for example; that the eye may see, it is necessary that there be light to illuminate, and then the eye in the light sees all things which are around and beyond it. So, also, the intellectual mind, which is man's internal eye, to the intent that it may see, must needs have the light of heaven, which is from the Lord, to illuminate; and when this eye is illuminated by that light, it sees the things which are round about beyond itself; but the objects which it sees are spiritual, viz., scientifics and truths; but when this light does not illuminate, the intellectual mind, or internal eye of man, like the external or bodily eye, is in darkness, and sees nothing, that is, nothing of truth from scientifics, and nothing of good from truths. The light, which illuminates the intellectual mind, is truly light, and such light as exceeds a thousand times the mid-day light of the world, which I testify because I have seen it; by virtue of that light, all the angels in the heavens see surrounding objects out of themselves, and also by virtue of the same light they see and perceive the truths which are of faith, and their quality. Hence then it is, that by seeing, in the spiritual sense, is signified not only the understanding, but also whatsoever is of the understanding, as thought, reflection, observation, prudence, and several such qualities; besides not only faith, but also whatsoever is of faith, as truth, doctrinals derived from the Word, and the like. Spiritual heat acts in the will of man like natural heat in the body, in that it vivifies; but in its first origin (which is from the Lord), spiritual heat is nothing else than the Divine love towards the universal human race, and hence the reciprocal love of man to the Lord, and also towards his neighbor. And this spiritual heat is truly heat, which blesses the body of the angels with warmth, and at the same time their interiors with love. Hence it is, that by heat, flame, and fire, in the Word, in the genuine sense, are signified those things which are of love, as the affections of good and truth, and also good itself.

6033. *And fell upon his neck.*—That hereby is signified conjunction, appears from the signification of falling upon the neck, as denoting close and intimate conjunction, see n. 5926. The reason why falling upon the neck denotes conjunction, is because the neck conjoins the head and the body; by the head are signified the interiors, and by the body the exteriors, hence the neck denotes the conjunction of the interiors with the exteriors, see n. 3542, 5320, 5328; and hence the communication of the interiors with the exteriors, also of things celestial with spiritual (see the same passages), which communication by virtue of conjunction is also signified by the same words, for Joseph is the internal, and Israel is respectively the external.

6034. *And wept upon his neck a long time.*—That hereby is signified mercy, appears from the signification of *weeping*, as denoting mercy, see n. 5480, 5873, 5927. The reason why it is said, upon his neck a long time, is because the first and also the continual (principle) of conjunction is mercy, viz., the mercy of the Lord, Who in the supreme sense is Joseph.

6035. *And Israel said unto Joseph.*—That hereby is signified the perception of spiritual good, viz., from the internal celestial principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception; (2.) from the representation of *Israel*, upon whose neck Joseph wept, as denoting spiritual good; and (3.) from the representation of *Joseph*, as denoting the internal celestial principle, all which have been frequently spoken of above.

6036. *Now let me die.*—That hereby is signified new life, appears from the signification of *dying*, as denoting resurrection into life, and thus new life, see n. 3326, 3498, 3505, 4618, 4621, 6008. Why dying signifies new life, has been also shewn in those passages; viz., because when a man dies, there instantly commences a new state of life, into which he is raised up, having rejected the material body, which had served him for use in the world. New life is here signified by dying, because it comes by influx from the internal, which is signified by Joseph going up to meet Israel his father, n. 6030; and from the conjunction, which is signified by Joseph falling on the neck of Israel, n. 6033.

6037. *Since I have seen thy face.*—That hereby is signified after the perception of mercy, appears from the signification of *seeing*, as denoting perception, see n. 6032; and from the signification of *faces*, when predicated of the Lord, as denoting mercy, see n. 222, 223, 5585, 5816.

6038. *That thou art yet alive.*—That hereby is signified the perception of life thence in himself, appears from the signification of being *alive*, as denoting in the internal sense spiritual life, n. 5890. That the perception of that life in himself is signified, follows from what goes before, viz., that he had new life

from influx and conjunction, n. 6036, and from the affection of joy that he saw him, which affection gives the perception of life in himself.

6039. Verses 31—34. *And Joseph said unto his brethren and unto his father's house, I will go up and shew Pharaoh, and say unto him, My brethren and my father's house, who were in the land of Canaan, are come unto me. And the men are shepherds of the flock, because they are men of cattle; and they have brought their flocks, and their herds, and all that they have. And it may be, that Pharaoh will call you, and say, What are your works? And ye shall say, Thy servants have been men of cattle from their youth, even until now, both we and our fathers: that ye may dwell in the land of Goshen; because every shepherd of a flock is an abomination to the Egyptians. And Joseph said unto his brethren,* signifies the perception of truths in the natural principle: *and to his father's house,* signifies of goods in the same principle: *I will go up and shew Pharaoh,* signifies communication with the natural principle in which are the scientifics of the church: *and will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me,* signifies concerning the truths and goods of the church, that they are to be initiated: *and the men are shepherds of the flock,* signifies that they lead to good: *because they are men of cattle,* signifies that they have good from truths: *and they have brought their flocks, and their herds, and all that they have,* signifies that interior and exterior good, and whatsoever is thence derived, is present: *and it may be that Pharaoh will call you,* signifies if the natural principle, in which are the scientifics of the church, is willing to be conjoined: *and will say, What are your works?* signifies and to know your goods: *and ye shall say, Thy servants have been men of cattle from their youth even until now,* signifies that from the beginning, and as yet, they have truths productive of good: *both we and our fathers,* signifies that it was so from the first goods: *that ye may dwell in the land of Goshen,* signifies so shall your station be in the midst of the natural principle where are the scientifics of the church: *because every shepherd of a flock is an abomination to the Egyptians,* signifies separation thereby from perverted scientifics, which are opposite to the scientifics of the church.

6040. *And Joseph said unto his brethren.*—That hereby is signified the perception of truths in the natural principle, appears (1.) from the signification of *saying*, as denoting perception, which has been repeatedly shewn above: (2.) from the representation of the *sons of Israel*, as denoting spiritual truths in the natural principle, see n. 5414, 5879; and (3.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; hence it is evident, that by Joseph said to his brethren, is signified the perception of truths in the natural

principle from the internal celestial principle. The reason why by "Joseph said," is not signified his perception, is, because Joseph is the internal; and all perception flows in through the internal into the external or natural principle. For the natural principle perceives nothing at all from itself, but its faculty of perception is from a principle prior to itself; yea, neither does the prior perceive from itself, but from what is still prior to itself, and thus finally from the Lord, Who Is of Himself; such is the nature of influx, and hence such is the nature of perception. Influx is like existence and subsistence, inasmuch as nothing exists from itself, but from what is prior to itself, thus finally all things from the first, that is, from the Self-esse and Self-existence; whence likewise all things subsist, for the case is the same with subsistence as with existence, inasmuch as to subsist is perpetually to exist. The reason why it is called the perception of truths in the natural principle, but not the perception of those who are in those truths, is, because such is the nature of spiritual speech, for thus the ideas of the thought are abstracted from persons, and are determined to things; and things, viz., truths and goods, are what live in man, and cause man to live, for they are from the Lord, Who is the source of all life. Thus also the thought is withdrawn from attributing truths and goods to the person; by such speech also a general idea is obtained, which extends itself more widely than if the idea of a person is adjoined to it; as for example, if it be called the perception of those who are in those truths, in this case the ideas are at the same time determined to those who are of such a description, as usually happens, and thereby they are withdrawn from what is general, in consequence whereof illustration from the light of truth is diminished. To this we may add, that by thought concerning persons in the other life, they, who are the subjects of thought, are excited, for in the other life all thought is communicated: these are the reasons why an abstract form of speech is used, as in the present case, the perception of truths in the natural principle.

6041. *And unto his father's house.*—That hereby is signified of goods in that principle, viz., their perception, appears from the signification of *house*, as denoting good, see n. 3128, 3652, 3720, 4982; and from the signification of *father*, as also denoting good, see n. 2803, 3703, 3704, 5581, 5902.

6042. *I will go up and shew Pharaoh.*—That hereby is signified communication with the natural principle in which are the scientifics of the church, appears from the signification of *showing*, as denoting communication, see n. 4856; and from the representation of *Pharaoh*, as denoting the natural principle in which are the scientifics of the church, see n. 5799, 6015.

6043. *And say unto him, My brethren and my father's house, who were in the land of Canaan, are come unto me.*—That

hereby is signified that the truths and goods of the church are to be initiated, appears (1.) from the representation of the *sons of Israel*, who are here his brethren, as denoting spiritual truths in the natural principle, see just above, n. 6040; (2.) from the signification of the *house of a father*, as denoting goods in that principle, see also just above, n. 6041; (3.) from the signification of the land of *Canaan*, as denoting the church, see n. 3686, 3705, 4447, 4517, 5136, and (4.) from the signification of *coming to Joseph*, or to Egypt, where Joseph was, as denoting to be initiated into the scientifics of the church; the initiation of the truths of the church into the scientifics of the natural principle, may be seen above, n. 6023, and their conjunction, below, n. 6047.

6044. *And the men are shepherds of the flock.*—That hereby is signified that they lead to good, appears from the signification of shepherds of the flock, as denoting those who lead to good, n. 343, 3795, 5201: for a shepherd is he who teaches and leads, and a flock is he who is taught and led; but in the internal sense the truths which lead to good are meant, for by the sons of Israel, who here are the men, shepherds of the flock, are represented spiritual truths, n. 6040; truths also exist in those who teach what they lead to. That the truths, which are of faith, lead to the good of charity, was shewn above; and it is also evident from the consideration, that all things, collectively and individually, have relation to an end, and respect it, and those things which do not respect an end, cannot subsist; for the Lord has not created anything but for the sake of an end, insomuch that it may be said, that the end is the all in all of things created; and the things created are in such an order, that as the end from the first through the middle has respect to the last, so the end in the last has respect to the end in the first; hence comes the connexion of things. The end itself in its first origin is nothing but the Divine good of the Divine love, thus it is the Lord Himself; whence also in the Word he is called the First and the Last, the Alpha and the Omega (Isaiah xli. 4; xlv. 6; xlviii. 12; Apoc. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13). This being the case, it is necessary that all and each of the things which are of life in man, should have relation to an end, and respect it: he who has any power of rationality may see, that the scientifics belonging to man should have respect to truths as their end, and that truths should have respect to goods, and that goods should have respect to the Lord, as the last and first end, as the last end when from truths, and as the first end when from good. Such is the case with the truths of the church, in that they lead to good, which is signified by the men being shepherds of the flock, and by men of cattle, as follows.

6045. *Because they are men of cattle.*—That hereby is signi-

fied that they have good from truths, appears from the signification of *cattle*, as denoting the good of truth, or good from truths, see n. 6016: it is said of the sons of Israel, who are spiritual truths in the natural principle, n. 5414, 5879, thus of truths, in the present case, that they lead to good, on which subject see just above, n. 6044.

6046. *And they have brought their flocks and their herds, and all that they have.*—That hereby is signified that interior and exterior good, and whatsoever is thence derived, is present, appears (1.) from the signification of *flock*, as denoting interior good; (2.) from the signification of *herd*, as denoting exterior good, see n. 5913; (3.) from the signification of *all that they have*, as denoting whatsoever is thence derived, as n. 5914; and (4.) from the signification of *bringing*, as denoting to be present.

6047. *And it may be that Pharaoh will call you.*—That hereby is signified if the natural principle, in which are the scientifics of the church, is willing to be conjoined, appears (1.) from the signification of *calling* to himself, as denoting to be willing to be conjoined; for to call to himself from affection, that they may dwell in his land, and become one nation with his own, denotes to be willing to be conjoined; and (2.) from the representation of *Pharaoh*, as denoting the natural principle in which are the scientifics of the church, as above, n. 6042. By Pharaoh's calling is signified the reciprocal principle of initiation and conjunction,—of the scientifics of the church with truths and goods in the natural principle; for all conjunction requires reciprocity, whence comes consent on each side. The subject here treated of is the conjunction of the truths of the church with its scientifics; but the mode in which this conjunction is effected, must be known; for the beginning is not from scientifics, nor can an entrance be made by them into the truths of faith, inasmuch as the scientifics belonging to man are derived from the things of sense, and thus from the world, which is the source of innumerable fallacies; but the beginning is from the truths of faith, in the following way. The doctrinals of the church are first to be learnt, and next exploration is to be made from the Word whether they be true; for they are not true because men of eminence in the church have said so, and their adherents affirm the same; for thus the doctrinals of all churches and religions might be called true, merely from the soil in which they are propagated, and from their birth-place; thus not only the doctrinals of the Papists, and of the Quakers, would be true, but also those of the Jews, and even of the Mahometans, because their leaders have said, and their adherents affirm them. From these considerations it is manifest, that the Word ought to be searched, and examination made therein whether doctrinals be true; when this is done from the affection of truth, man is enlightened by the Lord, so as

to perceive, without knowing whence, what is true, and he is confirmed therein according to the good in which he is principled. If these truths disagree with the doctrinals, let him take heed lest he disturb the church. Afterwards when he is confirmed, and thus in an affirmative principle from the Word that they are the truths of faith, he may confirm them by all the scientifics he possesses, of whatsoever name and nature they may be; for then, as a principle of affirmation reigns universally, he accepts the scientifics which are in agreement, and rejects those which, owing to the fallacies they contain, disagree. By scientifics faith is corroborated: wherefore no one is forbidden to search the Scriptures from the affection of knowing whether the doctrinals of the church, within which he was born, are true; for unless he does this, he cannot in any wise be enlightened; neither is he forbidden afterwards to strengthen himself by scientifics; but it is not allowed him before. This is the way, and the only way, of conjoining the truths of faith with scientifics, not only with the scientifics of the church, but also with those of every other kind. Nevertheless, very few at this day proceed in this manner; for the generality, who read the Word, do not read from the affection of truth, but from the affection of thence confirming the doctrinals of the church within which they were born, whatsoever be their quality. In the Word the Lord's kingdom is described, as to the conjunction of the spiritual, the rational, and the scientific principles therein, but it is described by names which signify those principles, viz., by Israel, Assyria, and Egypt; by Israel is described the spiritual principle, by Assyria the rational, and by Egypt the scientific, in these words in Isaiah, "In that day there shall be an altar to Jehovah *in the midst of the land of Egypt*, and a statue near the border thereof to Jehovah, and it shall be for a sign and a witness thereof to Jehovah Zebaoth *in the land of Egypt*, for they shall cry to Jehovah because of the oppressors, and he shall send them a Saviour and a prince, and shall deliver them; and Jehovah shall be known to Egypt, and *the Egyptians* shall know Jehovah in that day, and shall offer sacrifice and a meat-offering; and they shall vow a vow to Jehovah, and shall perform it. In that day there shall be a highway *from Egypt to Assyria*, and *Assyria* shall come into *Egypt*, and *Egypt* into *Assyria*; and *Egypt* shall serve *Assyria*. In that day shall *Israel* be the third with *Egypt* and with *Assyria*, a blessing in the midst of the land, which Jehovah Zebaoth will bless, saying, Blessed be *Egypt* my people, and *Assyria* the work of my hands, and *Israel* mine inheritance," (xix. 19—25.) Every one may see, that in this passage is not meant Egypt, nor Assyria, nor yet Israel, but something else by each; that by Israel is meant the spiritual principle of the church, may be seen, n. 3654, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; by Assyria the

rational principle, n. 119, 1186; and by Egypt, scientifics, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004, 6015. These three principles, conjoined in the man of the church, are described in the above passages by there being a highway from Egypt to Assyria, and Assyria coming into Egypt and Egypt into Assyria, and Egypt serving Assyria; and by Israel in that day being a third with Egypt and Assyria, a blessing in the midst of the land: for, that man may become a man of the church, it is necessary that he be spiritual, and also rational, and that the scientific principle be subservient. From these considerations then it may be manifest, that the scientific principle is not by any means to be rejected from the truths of faith, but that they are to be conjoined, yet by the prior way, that is, from faith, but not by the posterior way, that is, from scientifics. See also what has been shewn, n. 128—130, 195, 196, 232, 233, 1226, 1911, 2568, 2588, 4156, 4760, 5510, 5700.

6048. *And will say, What are your works?*—That hereby is signified, to know your goods, appears from the signification of *works*, as denoting goods. Works denote goods, because they are from the will; and the things which are from the will are either goods or evils, but the things from the understanding, such as discourses, are either truths or falses. The works of the sons of Jacob, and also of their fathers, were to feed cattle, and thus to act as shepherds; these works also signify goods, specifically goods derived from truths. The ground of their signification is from correspondencies, for lambs, sheep, kids, and goats, which are of the flock, correspond to the goods of charity; in like manner cows and oxen, which are of the herd. That they so correspond, is manifest from this consideration, that when the angels discourse together from celestial affection concerning the goods of charity, flocks and herds appear in some places in the world of spirits, and also in the first or ultimate heaven; flocks, when they discourse concerning the interior goods of charity, but herds, when concerning the exterior, see n. 3218—3220. Hence then it is, that in the Word such things are signified by flocks and herds. In general it is to be noted, that every significative in the Word derives its origin from representatives in the other life, and these from correspondencies: the reason is, because the natural world is from the spiritual world, as an effect from its cause, to the intent that the spiritual world may flow in to the natural world, and act in it as a cause; thus also all things in the natural world are held together in their course and order. That universal nature is a representative theatre of the Lord's kingdom, that is, of the spiritual and celestial things thereof, may be seen, n. 2758, 2987—3002, 4939, 5116.

6049. *And ye shall say, Thy servants have been men of cattle from their youth, even until now.*—That hereby is signified, that

from the beginning and as yet they have truths productive of good, appears from the signification of *men of cattle*, as denoting truths productive of good, see n. 6016, 6045 ; and from the signification of *from their youth, even until now*, as denoting from the beginning and as yet. In regard to cattle denoting truths productive of good, it is to be noted that cattle are all serviceable beasts, both greater and less, in the flock as well as in the herd, besides camels, horses, mules, and asses ; these latter serviceable beasts signify such things as have relation to truths, but the former, viz., of the herd and of the flock, signify such things as have relation to good ; hence then it is, that all those serviceable beasts in general, which are cattle, signify truths productive of good. Cattle (*pecora*) in the original tongue are from a word, which also signifies acquisition, and in the spiritual sense acquisition also denotes truth productive of good, because good is acquired by truth. But cattle (*pecudes*)* signify interior goods, for they are of the flock, as lambs, sheep, kids, goats, and rams. Cattle (*pecora*) also signify truths productive of good in other passages in the Word, as in Isaiah : "Then shall he give the rain of thy seed, with which thou shalt sow the earth, and the bread of increase ; and there shall be fat and plenty ; *thy cattle* shall feed in that day in a broad pasture," (xxx. 23 ;) to feed denotes to be instructed in truths concerning goods, n. 5201 ; a broad pasture denotes the doctrine of truth ; it is called broad, because breadth denotes truth, n. 3433, 3434, 4182 ; hence it is evident that cattle denote truths productive of good. So in Ezekiel : "To bring back thy hand upon the inhabited wastes, and upon the people gathered together out of the nations, *which have gotten cattle* and possession ; that dwell in the midst of the earth," (xxxviii. 12 ;) where cattle in like manner denote truths by which good is procured ; possession denotes good.

6050. *Both we and also our fathers.*—That hereby is signified that it was so from the first goods, appears from the signification of *fathers*, as denoting goods, see n. 2803, 3703, 3704, 5581, 5902 ; hence, that they were and also their fathers, denotes from first goods. By fathers also, in many passages in the Word, in the internal sense, are not meant Abraham, Isaac, and Jacob, but they who were of the ancient church, who were in good.

6051. *That ye may dwell in the land of Goshen.*—That hereby is signified, so shall your station be in the midst of the natural principle in which are the scientifics of the church, appears (1.) from the signification of *dwelling*, as denoting life and thereby the station of life, see n. 1293, 3384, 4451 ; and (2.) from the signification of *Goshen*, as denoting the midst or inmost in the

* We have no words in the English language to mark the distinction here pointed out between the Latin *pecora* and *pecudes*.

natural principle, see n. 5910, 6028. That herein are the scientifics of the church, which are signified by Egypt, is evident, for Goshen was the best tract of land in Egypt.

6052. *Because every shepherd of a flock is an abomination to the Egyptians.*—That hereby is signified separation thus from perverted scientifics, which are opposed to the scientifics of the church, appears (1.) from the signification of *an abomination to the Egyptians*, as denoting the separation of scientifics; for the things which are an abomination are separated, inasmuch as the cause of abomination is, that they are contrary to the received principles and loves, thus that they are opposite; in the present case they are opposed to perverted scientifics, which are signified by the Egyptians, when it is said that every shepherd of a flock is their abomination; and (2.) from the signification of a *shepherd of the flock*, as denoting one who leads to good, see above, n. 6044; the scientific which confirms good, is that to which the perverted scientific is opposite. Perverted scientifics are those which destroy the truth of faith and the good of charity, and also invert order, as the magical things which were in Egypt; for there are very many things according to order, which those magicians abused, such as correspondences and representatives, which were the scientifics more cultivated amongst them than amongst others. These things follow from order also when the wicked apply those scientifics, for in applying them to command and to hurt others, they are perverted, because they are magical. Their separation, which is here treated of, is effected by the orderly arrangement that takes place when good with truths is in the midst or inmost, signified by Goshen; in which case the perverted scientifics, which are opposite, are rejected. The subject hitherto treated of is the conjunction of truths with scientifics; concerning which it is further to be noted, that the conjunction of the internal or spiritual man with the external or natural cannot be effected at all, unless truths be insinuated into scientifics; for scientifics, with the delights of the natural affections, constitute the external or natural man, wherefore unless conjunction be effected with scientifics, it cannot take place at all; and yet, that man may be regenerated, his internal and external must be conjoined, for unless they are thus conjoined, all good flowing in from the Lord, through the internal man into the external or natural, is either perverted, or suffocated, or rejected; and in this case the internal principle is also closed. The manner in which that conjunction is effected, is by the insertion of truths into scientifics; which has been described in this chapter.

CONCERNING INFLUX, AND THE COMMERCE OF THE SOUL WITH
THE BODY.

6053. *IT is impossible that anything should be known, or even thought, respecting influx and the commerce of the soul with the body, unless it be known what the soul is, and also somewhat concerning its quality. If the soul be a thing unknown, nothing can be said concerning its influx and commerce; for how can the communication of two parts be a subject of thought, when the mind is in total ignorance concerning the quality of one of them? That ignorance prevails as to every quality of the soul, especially in the learned world, is manifest from this consideration, that some believe it to be a certain ethereal principle, some a principle of flame or fire, some a principle of pure thought, some a principle of general vitality, some a principle of natural activity. A still greater proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; but in this case they imagine a vital principle such as is common to every living thing. From these considerations it is evident, that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is grounded in mere conjecture. And whereas it was impossible thus to form any idea respecting the soul, the generality of mankind could not but believe, that the soul is a mere principle of vitality, which, when the body dies, is dissipated; and hence it is that the learned have less belief in a life after death than the simple; and, owing to their unbelief, they cannot believe in the things belonging to that life, which are the celestial and spiritual things of faith and love. This is also evident from the Lord's words in Matthew, "Thou hast hid these things from the wise and intelligent, and hast revealed them unto babes," (xi. 25;) and again, "Seeing they do not see, and hearing they do not hear, neither do they understand," (xiii. 13;) for the simple think no such thing concerning the soul, but believe that they shall live after death: in which simple faith, although they are not aware of it, a belief lies concealed, that they shall live there as men, shall see angels, discourse with them, and enjoy happiness.*

6054. *The soul, of which it is said that it shall live after death, is nothing but the man himself, who lives in the body; that is, it is the interior man, who by the body acts in the world, and enables the body to live. This man, when freed from the body, is called a spirit, and appears altogether in a human form; yet he cannot be seen by the eyes of the body, but by those of the spirit, before which he appears as a man in the world, has senses of*

touch, smell, hearing, and seeing, much more exquisite than in the world; he has appetites, cupidities, desires, affections, and loves, as in the world, but in a more excellent degree; he thinks also as in the world, but more perfectly, and he discourses with others. In a word, he is there as in the world, insomuch that if he does not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, which I have occasionally heard from spirits; for the life after death is a continuation of the life in the world. This, then, is the soul of man which lives after death. But lest the idea should fall upon something unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or if you prefer it, the interior man, for it appears there altogether as a man, with all the members and organs that man possesses, and it is also the real man himself in the body. That this is the case, is likewise manifest from the angels seen, as recorded in the Word, who were all seen in the human form; for all the angels in heaven have a human form, because it is the form of the Lord, who after his resurrection appeared so often as a man. An angel, and the spirit of a man, are a man in form, because the universal heaven from the Lord has a tendency to conspire to a human form; whence the universal heaven is called the Grand Man, which man, and the correspondence of all things of man therewith, have been treated of at the close of several chapters: and as the Lord lives in every individual in heaven, and as the universal heaven acts upon every individual by influx from the Lord, therefore every angel is an image thereof, that is, a form most perfectly human; and so likewise is man after death. All the spirits (as many as I have seen, which are many thousands) have been seen by me altogether as men; and some of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance respecting their state after death, and entertain such vain and empty thoughts concerning the soul, and that several, who have thought more deeply on the subject, have made the soul into something of a subtle ærial principle; which idea must necessarily lead into the insane error of its dispersion after death.

6055. *He who is unacquainted with the interiors of man, cannot be acquainted with the influx, and commerce of the soul with the body, for they are effected through the interiors. To know the interiors of man, it must first be known that there is an internal and an external man; that the internal man is in the spiritual world, and the external in the natural world; thus, that the former is in the light of heaven, and the latter in the light of the world. It is also necessary to know, that the internal man is so distinct from the external, that the former, being prior and interior, can subsist without the latter; but that the latter or*

external man, being posterior and exterior, cannot subsist without the former. It is still further to be noted, that it is the internal man who, in the proper sense, is called intellectual or rational, because he is in the light of heaven, in which is reason and intellect; whereas it is the external man who is properly to be called scientific, because in him are scientifics, which for the most part derive their light from those things which are of the light of the world, illuminated and thus vivified by the light of heaven.

6056. *It was said that the internal man, as being prior, can subsist without the external, because the latter is the posterior, but not vice versa; for it is an universal law, that nothing can subsist from itself, but from and through another; consequently that nothing can be kept in a form except from and through another; which also is manifest from everything in nature. The case is the same with man, who, as to the external, cannot subsist but from and through the internal; neither can the internal man subsist but from and through heaven; and neither can heaven subsist of itself, but from the Lord, who alone subsists of himself. According to existence and subsistence is influx, for by influx all things subsist. But that all things, collectively and individually, subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately, both in mediates and in ultimates, will be demonstrated in what follows,*

6057. *Before anything satisfactory can be established concerning influx and the operation of the soul into the body, it must be rightly known, that the internal man is formed in the image of heaven, and the external in the image of the world; insomuch that the internal man is a heaven in the least form, and the external is a world in the least form, thus a microcosm. That the external man is an image of the world, may be manifest from the external or bodily senses; for the ear is formed to all the nature of the modification of the air; the lungs to all the nature of its pressure; as also the exterior of the body, which is preserved in its form by the circumpressure of the air; the eye is adapted to all the nature of ether and light; the tongue to the sense of the dissolved and fluent parts in liquids, and together with the lungs, the windpipe, the larynx, the glottis, the jaws, and the lips, to the ability of suitably modifying the air, whereby articulate sounds, or voices, and harmonic sounds are produced; the nostrils are formed to the sense of the fluent parts in the atmosphere; the touch, which encompasses the whole body, to the perception of the changes of state in the air, viz., of its cold and heat, and also to the perception of liquids, and of what is heavy. The interior viscera, to which the ærial atmosphere cannot enter, are maintained in their connexion and form by a more subtle air, which is called ether; not to mention, that all the arcana of interior nature are inscribed on and applied to it, as all the arcana of mechanics, all those of physics, of chymics, and of optics. From*

these considerations it may be manifest, that universal nature conduces to form the external of man; and hence the ancients called man a microcosm. As now the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven, that is, to the image of things celestial and spiritual, which proceed from the Lord, from and in which is heaven; the celestial things therein are all the things of love to the Lord and of charity towards the neighbor, and the spiritual things therein are all those of faith; which are in themselves so great and of such a quality, that the tongue cannot express one thousand thousandth part of them. That the internal man is formed to the image of all those things, is conspicuously exemplified in the angels, who, when they appear before the internal sight, as they have appeared before mine, affect the inmost principles by their mere presence, insomuch as love to the Lord and charity towards the neighbor, flow forth from them and penetrate, and the things thence derived, which are those of faith, shine forth from them and affect. Hence, and from other confirming proofs, it has been made manifest, that as the internal man is created to be an angel, he is a heaven in the least form. From these considerations it may now be evident, that in man the spiritual world is conjoined with the natural world, consequently that with man the spiritual world flows in to the natural world, so as to be livingly perceptible, if it be only attended to. Hence also it is evident what is the commerce of the soul with the body, viz., that properly it is the communication of the spiritual things of heaven with the natural things of the world, and that the communication is effected by influx, and is according to conjunction. This communication, which is effected by influx according to conjunction, is at this day unknown, because all things are attributed to nature, and nothing is known of the spiritual, which at this day is so remote, that, when it is thought of, it appears as nothing.

6058. *But influx is of such a nature, that from the Lord's Divine (principle) there is an influx into every angel, into every spirit, and into every man, and that thus the Lord rules every one, not only in the universal, but also in things most singular, both immediately from Himself, and likewise mediately through the spiritual world. That it may be known that there is such an influx, several things have been premised concerning the correspondence of the parts of man with the Grand Man, that is, with heaven, and at the same time concerning the representation of spiritual things in natural, which are treated of at the close of the Chapters xxiii.—xlili.; and concerning the angels and spirits attendant on man, at the close of Chapters xlv. and xlv. Now, therefore, it follows, that influx and the commerce of the soul and body should be specifically treated of. But these subjects ought to be illustrated by experiences; otherwise things so un-*

known, and rendered obscure by hypotheses, cannot be brought forth into the light: the illustrative experiences will be presented at the close of some of the following chapters; to which, what has been now said may serve as an introduction.

GENESIS.

CHAPTER THE FORTY-SEVENTH.

1. AND Joseph came, and told Pharaoh, and said, My father and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan; and behold! they are in the land of Goshen.

2. And he took some of his brethren, even five men, and set them before Pharaoh.

3. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are shepherds of the flock, both we and also our fathers.

4. And they said unto Pharaoh, To sojourn in the land are we come, for thy servants have no pasture for their flock, because the famine is grievous in the land of Canaan; now, therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt, it is before thee; in the best of the land cause thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of stoutness among them, then make them rulers over my cattle.

7. And Joseph caused his father Jacob to come, and set him before Pharaoh; and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How many are the days of the years of thy life?

9. And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their sojournings.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph caused his father and his brethren to dwell,

and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph sustained his father and his brethren, and all his father's house with bread, to the mouth of an infant.

13. And there was no bread in all the land, because the famine was exceedingly grievous, and the land of Egypt and the land of Canaan fainted from before the famine.

14. And Joseph gathered up all the silver that was found in the land of Egypt and in the land of Canaan, for the provision which they bought; and Joseph caused the silver to come into the house of Pharaoh.

15. And when silver failed in the land of Egypt, and in the land of Canaan, all Egypt came unto Joseph, saying, Give us bread; for why should we die near thee, because the silver faileth.

16. And Joseph said, Give your cattle; and I will give you for your cattle, if silver faileth.

17. And they brought their cattle unto Joseph; and Joseph gave them bread for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses: and he provided them with bread for all their cattle for that year.

18. And this year was ended, and they came to him in the second year, and said unto him, We will not conceal it from our lord, that indeed the silver is consumed, and our lord hath the cattle of the beast; there is nothing left before our lord, except our body and our ground.

19. Wherefore shall we die before thine eyes, both we and also our ground? Buy us and our ground for bread, and we and our ground will be servants unto Pharaoh: and give us seed, that we may live and not die, that the ground be not desolate.

20. And Joseph bought all the land of Egypt for Pharaoh, and the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's.

21. And he removed that people to the cities, from one end of the border of Egypt, even to the other end thereof.

22. Only the ground of the priests did he not buy; because a portion was appointed to the priests by Pharaoh, and they did eat their appointed portion which Pharaoh gave them: wherefore they did not sell their ground.

23. And Joseph said unto the people, Behold I have bought you this day, and your ground for Pharaoh: lo! here is seed for you, and ye shall sow the ground.

24. And it shall be in the produce, that ye shall give the fifth part unto Pharaoh, and four parts shall be for yourselves for seed of the field, and for your food, and for them in your houses, and for food for your infants.

25. And they said, Thou hast made us alive; let us find

grace in the eyes of our lord, and we will be servants to Pharaoh.

26. And Joseph appointed it for a statute even to this day over the land of Egypt, that a fifth part should be for Pharaoh; except the ground of the priests only, which became not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possession therein, and were fruitful and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years; and the days of Jacob the years of his life were seven years, and forty and a hundred years.

29. And the days of Israel drew near, that he must die; and he called his son Joseph, and said unto him, If, I pray, I have found grace in thine eyes, put, I pray thee, thy hand under my thigh, and do with me mercy and truth; bury me not, I pray thee, in Egypt.

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word.

31. And he said, Swear unto me. And he swarc unto him. And Israel bowed himself upon the head of the bed.

THE CONTENTS.

6059. AFTER that spiritual good from the natural principle, which is Israel, has been conjoined with the internal celestial principle, which is Joseph, as treated of in the preceding chapter, the subject discussed in this chapter, in the internal sense, is the insinuation of the truths of the church, which are in the natural principle, into the scientific principle. The truths of the church, which are in the natural principle, are the sons of Jacob; general truth itself therein is Jacob; the scientific principle, into which those truths are insinuated, is Pharaoh.

6060. The manner in which scientifics were reduced into order by the internal celestial principle which is Joseph, is next treated of, viz., that scientific truths were first reduced under their general principle, then the truths of good and the goods of truth, and, at last, all the natural principle as to scientifics.

6061. Lastly, the subject treated of is the regeneration of spiritual good from the natural principle, which is Israel.

THE INTERNAL SENSE.

6062. Verse 1. *AND Joseph came, and told Pharaoh, and said, My father and my brethren, and their flocks and their herds, and all that they have, are come from the land of Canaan : and behold ! they are in the land of Goshen. And Joseph came, and told Pharaoh, and said,* signifies the presence of the internal celestial principle in the natural where scientifics are, and influx and perception thence : *My father and my brethren,* signifies spiritual good in the natural principle, and the truths of the church therein : *their flocks and their herds,* signifies interior and exterior goods of truth : *and all that they have,* signifies whatsoever is thence derived : *are come from the land of Canaan,* signifies that they are from the church : *and behold ! they are in the land of Goshen,* signifies that they are in the midst of the natural principle where scientifics are.

6063. *And Joseph came, and told Pharaoh, and said.*—That hereby is signified the presence of the internal celestial principle in the natural, where scientifics are, and influx and perception thence, appears (1.) from the signification of *coming* to any one, as denoting presence, n. 5934 ; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877 ; (3.) from the signification of *telling*, as denoting influx, n. 5966 ; (4.) from the representation of *Pharaoh*, as denoting the natural principle, and thence the scientific in general, see n. 5799, 6015 ; and (5.) from the signification of *saying*, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687. Hence it is evident, that by *Joseph came and told Pharaoh, and said*, is signified the presence of the internal celestial principle in the natural wherein are scientifics, and thence influx and perception. Concerning the influx of the internal principle into the natural or external, and concerning the perception of this latter, much has been said above ; and it has been shewn that the natural principle subsists and lives by virtue of influx from the internal, that is, through the internal from the Lord. For, without this influx, the natural principle has no life, because it is in the nature of the world, and thence derives all it has ; and the nature of the world is altogether without life : consequently, that the natural principle belonging to man may live, there must be influx from the Lord, not only immediate, from Himself, but also mediate, through the spiritual world, and thus into man's internal principle, which is in the spiritual world ; hence, then, there must be influx into the natural principle, that it may live ; for man's natural principle is formed to receive life from thence. This is meant by the influx of the internal celestial principle into the natural, wherein are the scientifics. By influx

from the internal principle, perception exists in the external or natural principle, which is represented by Pharaoh, for influx and perception mutually correspond to each other, n. 5743.

6064. *My father and my brethren.*—That hereby is signified spiritual good in the natural principle, and the truths of the church therein, appears from the representation of *Israel*, who is here the father, as denoting spiritual good in the natural principle, n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of the *sons of Israel*, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951. The influx and perception, spoken of just above, n. 6063, have respect to those principles, viz., to spiritual good, and to the truths of the church in the natural principle.

6065. *Their flocks and their herds.*—That hereby are signified the interior and exterior goods of truth, appears from the signification of *flocks*, as denoting interior goods, and of *herds*, as denoting exterior goods, see n. 5913, 6048. The reason why they are the goods of truth which are signified is, because spiritual good, which is represented by Israel, is the good of truth, n. 4598. The goods which are in heaven, and appertain to man, are from a twofold origin, viz., from an origin in the will, and from an origin in the understanding; the most ancient people, who were of the celestial church, were principled in good from an origin of the will; but the ancients, who were of the spiritual church, were principled in good from an origin in the understanding. Those who are in the inmost or third heaven, are in the former good; but those who are in the middle or second heaven, are in the latter. The nature of this difference has been frequently described in the explanations: good, from an origin in the will, is the good from which truth is derived; but good from an origin in the understanding, is the good which is from truth, or the good of truth, which good in itself is nothing else than truth in act.

6066. *And all that they have.*—That hereby is signified whatsoever is thence derived, as above, n. 6046, is evident.

6067. *Are come from the land of Canaan.*—That hereby is signified that they were from the church, appears from the signification of *coming from* a certain land, as denoting to be from thence; and from the signification of the *land of Canaan*, as denoting in the Lord's kingdom in the heavens, and His kingdom in the earths, which is the church, see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454, 5136.

6068. *And behold! they are in the land of Goshen.*—That hereby is signified that they are in the midst of the natural principle where the scientifics are, appears from the signification of *Goshen*, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031. In regard to this circumstance, that it is in the midst of the natural principle, the case is this,

when the goods and truths, which are of the church, that is, which are from the Word of the Lord, are acknowledged and in faith received in the natural principle, they occupy the midst of that principle. Objects directly under the view, are in the midst, but those which are not directly under the view, are at the sides; hence those in the midst appear clearly, but those at the sides appear obscurely. The case herein is like that of eyesight, the things which are directly under it being in the midst, that is, in the centre, and appearing clearly; but the things which are not directly under it, being removed from the midst towards the sides, and appearing obscurely; for the internal eye, which is the intellectual mind, and has its sight from the light of heaven, views those things which are in the natural principle, and which are scientifics out of itself, as the external eye views objects, or an extensive field of objects, out of itself. The internal sight is determined to those things which afford the greatest delight, and which are dear to the heart, and it fixes a direct view upon them; so also does the external sight on similar things in extensive fields of objects: thus the internal sight is determined to the scientifics which have the greatest agreement with the truth and good in which the man is principled; these scientifics, then, to him are in the midst. The internal sight looks at scientifics because it is spiritual, and hence is determined to spiritual things, and thus to scientifics, for these fall under the spiritual view.

6069. Verses 2—6. *And he took some of his brethren, even five men, and set them before Pharaoh. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are shepherds of the flock, both we and also our fathers. And they said unto Pharaoh, To sojourn in the land are we come, for thy servants have no pasture for their flock, because the famine is grievous in the land of Canaan; now, therefore, we pray thee, let thy servants dwell in the land of Goshen. Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt, it is before Thee; in the best of the land cause thy father and thy brethren to dwell, let them dwell in the land of Goshen; and if thou knowest any men of stoutness among them, then make them rulers over my cattle. And he took some of his brethren, even five men,* signifies some of the truths of the church: *and set them before Pharaoh,* signifies insinuation into scientifics: *and Pharaoh said unto his brethren,* signifies perception concerning the truths of the church in the natural principle: *What are your works?* signifies concerning offices and uses: *and they said unto Pharaoh, Thy servants are shepherds of the flock,* signifies that they lead to good: *both we and also our fathers,* signifies that it was so from the ancients: *and they said unto Pharaoh,* signifies continuity of perception: *To sojourn in the land are we come,* signifies to seek

life in scientifics: *for thy servants have no pasture for their flock*, signifies the want of scientifics in which are goods of truth: *because the famine is grievous in the land of Canaan*, signifies that there is a defect of such things in the church: *now, therefore, we pray thee, let thy servants dwell in the land of Goshen*, signifies that they may live in the midst of them: *and Pharaoh spake unto Joseph, saying*, signifies perception in the natural principle where scientifics are: *Thy father and thy brethren are come unto thee*, signifies concerning the influx of the internal celestial principle into spiritual good from the natural principle, and into the truths of the church there: *the land of Egypt, it is before thee*, signifies that the scientifics of the natural mind are under the direction of the internal celestial principle: *in the best of the land cause thy father and thy brethren to dwell*, signifies that they should live in the inmost thereof: *let them dwell in the land of Goshen*, signifies where the midst is: *and if thou knowest any men of stoutness among them*, signifies the more excellent things in doctrine: *then make them rulers over my cattle*, signifies that they are the primary things of scientifics.

6070. *And he took some of his brethren, even five men.*—That hereby is signified some of the truths of the church, appears from the representation of the *sons of Jacob*, who are here the brethren, as denoting the truths of the church, see n. 5403, 5419, 5427, 5458, 5512; and from the signification of *five*, as denoting some, see n. 4638, 5291.

6071. *And set them before Pharaoh.*—That hereby is signified insinuation into scientifics, appears from the representation of *Pharaoh*, as denoting the scientific principle in general, see n. 5799, 6015; insinuation is signified by *setting before* him, for the end proposed in presenting them, was to insinuate them, that is, the truths of the church, for these are the sons of Jacob. That truths must be insinuated into the scientifics of the church, may be seen in n. 6004, 6023, 6052; but as at this day this is unknown, it must be further illustrated. The scientifics of the church are at this day those of the literal sense of the Word, and unless truths from the internal sense be insinuated into them, the mind may be led away into every heresy; but when truths are insinuated into them, the mind cannot be led away into heresies. Thus, for example, he who has learnt from the literal sense of the Word, that God is angry, that He punishes, leads into temptations, casts into hell, and works evil, may be led away into false ideas concerning God; such as that from good itself, which is God, evil can also proceed, thus what is opposite to Him; when yet good comes from good, and evil from evil. But this scientific appears with an entirely different aspect, if interior truths be insinuated into it; as for instance this truth, that evil belongs to man, that it causes man to be angry, that it leads into temptations, punishes,

casts into hell, and from itself continually produces evils; and that the case in this respect is like that of laws in kingdoms, which laws are from the king, whilst the evils of punishment are not from the king, but from those who do evils. So also this truth, that the hells are the sources of all evil, and that this is permitted them, because it is unavoidable on account of man, inasmuch as he is in evil, and his life is derived from evil, and therefore unless he be left in evil, he cannot be in freedom, and thus cannot be reformed; nevertheless nothing but good comes from good, for so far as man allows, God turns evils into good. So again this truth, that the most general truths ought first to be believed, and afterwards illustrated by individual truths, thus this general scientific truth, that all things which exist are from God, so also are the evils of punishment; but in what manner they are from God, must afterwards be learned, and also the quality and origin of that which is done from permission. In like manner this truth, that all the worship of God must necessarily derive its beginning from a holy fear, in which is a belief that God recompenses the good, and punishes the bad; the simple and children are to believe this, because they cannot as yet apprehend what permission is; and this is according to the Lord's words, "Rather fear ye Him, who is able to destroy both body and soul in hell," (Matt. x. 28.) When, therefore, in the beginning from a principle of fear they dare not commit evil, a principle of love with good is insinuated successively, and then they begin to know and perceive that nothing but good proceeds from God, and that evil is from themselves; and at length that all evil is from hell. Moreover, they who are in heaven perceive that nothing but good proceeds from God; but they who are in hell say that all evil is from God, because He permits and does not remove it: but to such of them as are in the world of spirits, it is said in reply, that if evil was taken away from them, they would have no life, neither would man who is in evil; and that the evil which is in them punishes itself according to the law, and that by the evils of punishment they at length abstain from doing evils, and also that the punishment of the evil is the protection of the good. Add to this, that they who are in evil, and they who are in external worship without internal, as were the Jews, ought to be entirely in a principle of fear for God, and to believe that He punishes; for they are capable of doing good from this principle of fear, but not from a principle of love. When these and many other truths are insinuated into the above scientific, it appears altogether of another aspect, for it then becomes as a pellucid vessel, which the transparent truths, contained within, cause to be seen only as one general truth.

6072. *And Pharaoh said unto his brethren.*—That hereby is signified perception concerning the truths of the church in

the natural principle, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6063; (2.) from the representation of Pharaoh, as denoting the natural and scientific principle in general, see also above, n. 6063; and (3.) from the representation of the sons of Jacob, who are here the *brethren*, as denoting the truths of the church in the natural principle, see above, n. 6064. Hence it is evident that by Pharaoh said to his brethren, is signified the perception of the natural principle concerning the truths of the church therein.

6073. *What are your works?*—That hereby is signified concerning offices and uses, appears from the signification of *works*, as denoting goods, see n. 6048, thus uses and offices, for these are goods. All the goods, which are called goods of charity, are nothing but uses, and uses are nothing but works towards our neighbor, our country, the church, and the Lord's kingdom; charity itself also, viewed in itself, does not become charity until it comes into act and becomes a work. For to love any one, and not to do him good when there is the power, is not to love; but to do him good when there is the power, is to love him; and in this case all things of charity towards him are contained inwardly in the deed or work itself. For works are the complex of all the things of charity and faith in man, and are what are called spiritual goods, and also become goods by exercises, that is, by uses. As the angels in heaven are principled in good from the Lord, they desire nothing more than to perform uses; these are the very delights of their life, and they also enjoy blessedness and happiness, according to their uses, n. 453, 454, 696, 997, 3645; which likewise the Lord teaches in Matthew, "The Son of Man shall come in the glory of his Father, with his angels, and then shall he render to every one *according to his works*," (xvi. 27.) In this passage, by works are not meant works as they appear in the external form, but as they are in the internal form, viz., according to the principle of charity contained in them; this is the only view which the angels have of works. And whereas works are the complex of all things of charity and faith with man, and the life causes charity to be charity, and faith to be faith, thus good, therefore the Lord loved John above the rest of the disciples, and he lay on His breast at supper (John xxi. 20); for by him were represented the goods or works of charity (see the Prefaces to Genesis, chap. xviii. and xxii.). For this reason also the Lord said to him, *Follow me*, not to Peter, by whom faith was represented (see the same Prefaces); wherefore faith, which is Peter, said with indignation, "Lord, *but what is this man?*" Jesus said to him, If I will that he remain till I come, what is that to thee? *follow thou me*," (John xxi. 19, 21—23); whereby also it was predicted that faith would despise works, and still that they appertain to the Lord; as may likewise appear manifest from the Lord's words to the

sheep and goats (Matt. xxv. 34—46), where nothing but works are recounted. But that faith rejected the Lord, is evident from the representation by Peter, in that he thrice denied Him; his doing it in the night signifies the last time of the church, when there is no longer any charity, n. 6000; his doing it thrice, signifies that it was then complete, n. 1825, 2788, 4495, 5159; before the cock crowed, signifies before the new (principle) of the church existed, for twilight and morning, which succeed night, signify the first of the church, n. 2405, 5962.

6074. *And they said unto Pharaoh, Thy servants are shepherds of the flock.*—That hereby is signified that they lead to good, is manifest from the signification of a *shepherd of the flock*, as denoting one who leads to good, see n. 6044, in the present case the truths which lead to good, because the truths of the church are the sons of Jacob.

6075. *Both we and also our fathers.*—That hereby is signified that it was so from the ancients, appears from the signification of *fathers*, as denoting those who were of the ancient churches, see n. 6050. In the Word, where the Jews and the Israelites are treated of, the fathers are mentioned in several passages with praise; they who abide in the sense of the letter, understand by fathers no others than Abraham, Isaac, and Jacob, and also the sons of Jacob; but in the internal sense, by fathers in those passages, when in a good sense, are not meant the above patriarchs, but those who were of the most ancient church before the flood, and those of the ancient church after the flood; both the former and the latter were called fathers, because from them the church descended, and the things of the church were derived. By fathers are meant those who were of the ancient churches, in the following passages in Moses, “Jehovah delighted in *your fathers*, to love them, and he chose their seed after them,” (Deut. x. 15;) and again, “Remember thou the days of eternity, understand ye the years of generation and generation; when the Most High gave an inheritance to the nations, when he separated the sons of man, he appointed the boundaries of the people, according to the number of the sons of Israel. But when Jeshurun waxed fat, he forsook God, he sacrificed to demons, to gods who came from near, and *your fathers* knew not,” (Deut. xxxii. 7, 8, 15, 17.) This passage occurs in the prophetic song of Moses, wherein the ancient church is treated of, from verse 7 to 15, and the posterity of Jacob, from verse 15 to 44; the state of the most ancient church, which was before the flood, is signified by the days of eternity; and the state of the ancient church, which was after the flood, by the years of generation and generation; the state of their good, by the inheritance which the Most High gave to the nations; and the state of their truth by the Most High separating the sons of man, appointing the boundaries of the people

according to the number of the sons of Israel: that this number, or twelve, denotes all the truths of faith in the complex, may be seen in n. 577, 2089, 2199, 2130, 3272, 3858, 3913; hence it is evident, that by fathers are signified those who were of the ancient churches. In like manner in the following passages, "*Our house of holiness, and our honorableness, where our fathers praised thee, is become a kindling of fire,*" (Isaiah lxiv. 11.) And in Jeremiah, "*Did not thy father eat and drink, and do judgment and justice, then it was well with him,*" (xxii. 15.) Again, "*They sinned against Jehovah, the habitation of justice and the hope of their fathers, against Jehovah,*" (l. 7.) And in David, "*We have heard with our ears, O God, our fathers have told us, the work worked in their days, in the days of antiquity,*" (Psalm xlv. 1. See also Daniel xi. 24, 37, 38.) That they who were of the ancient churches are meant by fathers in the above passages, does not appear in the sense of the letter, but from the internal sense, in which the church is treated of, with its goods and truths. The church itself also, as being the heavenly marriage, that is, the marriage of good and truth, in the Word, is called father as to good, and mother as to truth, n. 3703, 5581.

6076. *And they said unto Pharaoh.*—That hereby is signified the continuity of perception, appears from the signification of *saying*, as denoting perception, see above n. 6063: and from the representation of *Pharaoh*, as denoting the natural principle in general, see also above. The reason why continuity of perception by the natural principle is signified, is, because the expression, *They said unto Pharaoh* was also used just above, n. 6074, and now again in this place.

6077. *To sojourn in the land are we come.*—That hereby is signified to seek life in scientifics, appears (1.) from the signification of *sojourning*, as denoting to be instructed, and also to live, see n. 1463, 2025; thus, to come to sojourn, denotes to seek life; and (2.) from the signification of *land*, (which in this case is the land of Egypt,) as denoting where the scientific principle is, and thus the scientific principle itself. That Egypt denotes the scientific principle, has been frequently shewn above. As to the life of truth being in scientifics, or truths seeking their life in scientifics, it is to be noted, that all things in the spiritual world, and hence all things in the natural, seek some ulterior end, in which they may be, and become an operative cause in effect, in order that they may continually produce something: this ulterior end is as it were a body; and that which seeks to be in it, is as it were a soul; this tendency ceases only in the ultimates of nature, where things inert (sluggish or inactive) have place. In the natural world this appears from everything contained in it; and in the spiritual world from this circumstance, that good seeks to live in truths, truths to live in scien-

tifics, scientifics in the things of sense, and the things of sense in the world. As to what specifically regards truths in scientifics, it is to be noted, that interior truths may indeed be insinuated into scientifics, but they have no life therein until good be in them: in good there is life, and in truths from good, and thus in scientifics from good through truths: in this case good is like a soul to truths, and through truths to scientifics, which are like a body. In a word, charity towards the neighbor vivifies and animates faith, and through faith, scientifics, which are of the natural mind. There are but few at this day who know that truths and scientifics are distinct from each other; because but few are in the truths of faith derived from charity; and the truths of faith in which there is not charity, are nothing else but scientifics, for they are in the memory merely like the other things which are there: but when the truths of faith are grounded in charity, or when charity is in them, they perceptibly distinguish themselves from scientifics, and occasionally elevate themselves from them, and then they view scientifics beneath them. This is at once manifest from the state of man after death; he can then think and speak rationally concerning the truths and goods of faith, and with much greater clearness than in the life of the body, but he is unable to draw any scientifics out of the memory, these things are in him as forgotten and obliterated, although he has them all with him, see n. 2475—2846. Hence it may be evident, that the truths of faith (which in themselves are spiritual), and scientifics (which in themselves are natural), are distinct from each other; and that the truths of faith are elevated from scientifics towards heaven by the affection of the good of charity.

6078. *For thy servants have no pasture for their flock.*—That hereby is signified the want of scientifics in which are the goods of truth, appears from the signification of *pasture* for the flock, as denoting scientifics in which are the goods of truth; thus no pasture denotes scientifics in which the goods of truth are not. In the internal sense, pasture is that which sustains spiritual life, and it is principally scientific truth, which the soul of man desires, as the body desires food; hence are nourishments, and therefore to feed denotes to be instructed, n. 5201. That scientifics and truths sustain the souls of men, is very manifest from the desires of knowing which belong to man, and likewise from the correspondence of food with scientifics, n. 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, which correspondence also manifests itself with man during the taking of food, for if this be done whilst he is discoursing and listening to discourse, the vessels which receive chyle are opened, and he is more fully nourished than if alone; spiritual truths, and the instructions in them, would have such an effect with men, if they were in the affection of good. That truths nourish

the spiritual life, is especially manifest amongst good spirits and the angels in heaven; both the former and the latter are in the continual desire of knowing and growing wise, and when this spiritual food is wanting to them, they are in desolation, in languor of life, and in hunger; neither are they refreshed, and elevated into the blessedness of their life, until their desires are satisfied. But that scientifics may yield salutary nourishment to the soul, they must contain life derived from the goods of truth; if life from that source be not in them, scientifics indeed sustain the interior life of man, but only his natural life, and not the spiritual. That pasture in the internal sense denotes that which sustains man's spiritual life is manifest also from other passages in the Word, as in Isaiah, "I have given thee for a covenant of the people to restore the earth, to say to the bound, Go forth; to them who are in darkness, Be ye revealed; *they shall feed upon the ways, and their pasture shall be in all high places,*" (xlix. 8, 9;) to feed on the ways denotes to be instructed in truths; that ways are truths, see n. 627, 2333, and that to feed denotes to be instructed, n. 5201; pasture in all high places, denotes to be sustained from good, for high places or mountains are the goods of love, see n. 795, 796, 1430, 2722, 4210. And in Jeremiah, "Woe unto the shepherds that destroy and scatter *the flock of my pasture,*" (xxiii. 1;) where pasture denotes such things that sustain spiritual life. Again, "The princes of Zion have become as harts, *they have not found pasture,*" (Lam. i. 6;) not finding pasture, denotes that they did not find the truth of good. And in Ezekiel, "I, *even I*, will seek my flock, *in a good pasture I will feed them*, and in the mountains of the height of Israel shall be their fold; thus they shall lie down in a good fold, and *shall feed in a fat pasture* on the mountains of Israel," (xxxiv. 11, 14;) where a good and fat pasture on the mountains of Israel denotes the goods of truth. Again, "Is it a small thing for you, *that ye eat up the good pasture*, but *the residue of your pastures* ye tread down with your feet?" (xxxiv. 18,) where the sense is the same. And in Hosea, "I did know thee in the wilderness, in the land of drought: *according to their pastures*, so were they filled; they were filled, and their heart was exalted," (xiii. 5, 6.) And in Joel, "The beast groaneth, the herds of cattle are perplexed, *because they have no pasture*, the flocks of sheep also are made desolate," (i. 18.) And in David, "Jehovah is my shepherd, *in a pasture of grass* He shall cause me to lie down, He shall lead me to the still waters, *He shall refresh my soul,*" (Psalm xxiii. 1—3.) Again, "Jehovah hath made us and not we ourselves, His people, and *the flock of His pasture,*" (c. 3.) In the above passages, pasture denotes the truths in which man is instructed, and such things as relate to spiritual life; for spiritual life is of such a nature, that if that pasture fails, it grows languid, and as it were lean,

like the body when deprived of food. That pasture denotes the good and truth which recreate and sustain the soul or spirit of man is clear from the Lord's words in John, "I am the door, by me if any one enter in, he shall be saved, and shall go in and out, and *find pasture*," (x. 9,) where pasture denotes the goods and truths appertaining to those who acknowledge the Lord, and seek life from Him alone.

6079. *Because the famine is grievous in the land of Canaan.*—That hereby is signified that there was a defect of such things in the church, appears from the signification of *famine*, as denoting a defect of good, see n. 5893; and from the signification of the *land of Canaan*, as denoting the church, see above n. 6067.

6080. *Now therefore, we pray thee, let thy servants dwell in the land of Goshen.*—That hereby is signified that they may live in the midst of them, appears from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451, 6051; and from the signification of the *land of Goshen*, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068.

6081. *And Pharaoh spake unto Joseph, saying.*—That hereby is signified perception in the natural principle where scientifics are, appears (1.) from the signification of *saying*, as denoting perception, which has been frequently shewn above; (2.) from the representation of *Pharaoh*, as denoting the natural principle wherein the scientific is, see n. 5799, 6015, 6063; and (3.) from the representation of *Joseph*, as denoting the internal principle, whence the natural derives perception, see n. 5469.

5082. *Thy father and thy brethren are come unto thee.*—That hereby is signified the influx of the internal celestial principle into spiritual good from the natural principle, and into the truths of the church in the latter principle, appears from the representation of *Israel*, (who is here the father,) as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of his *sons*, (who are here the brethren,) as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951. Influx of the internal celestial principle is signified, because these things were said to Joseph, by whom the internal celestial principle is represented, n. 5869, 5877; and influx into the natural or external principle comes from the internal.

6083. *The land of Egypt, it is before thee.*—That hereby is signified that the scientifics of the natural mind are under the direction of the internal celestial principle, appears from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; and from the signification of *before thee*, as denoting under the direction of the internal celestial principle, which is Joseph, n. 5869, 5877.

6084. *In the best of the land cause thy father and thy brethren to dwell.*—That hereby is signified that they may live in the inmost of the scientifics, appears (1.) from the signification of the *best of the land*, as denoting the inmost of the natural mind wherein scientifics are, of which we shall speak presently, for the land of Egypt is that mind, see just above, n. 6083; (2.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451, 6051; and (3.) from the representation of *Israel* and his *sons*, who are the father and the brethren who should live there, as denoting spiritual good from the natural principle and the truths of the church in that principle, see above, n. 6082. The best denotes the inmost, because that is the best which is kept directly under the view, for the eye is always directed to that which most affects and delights; and what is kept directly under it, is also the inmost, because it is in the centre, and hence before the eye in the greatest light; surrounding objects are in the circumference, and hence they are less clear, and at length obscure, because they do not delight and affect so much. The case is similar with scientifics before the internal sight, whose objects are no other than scientifics and truths; to which the sight is directed by the delight and good contained in them. But it is to be noted, that truths and the scientifics agreeing with them come directly under the view, that is, are in the inmost, with those whom spiritual and celestial truths delight and affect, for to them these truths are the best things; whereas falses and the scientifics in agreement with them come directly under the sight, or are in the inmost, with those who are affected and delighted by the evils of self-love and the love of the world; see also what was said, n. 6068.

6085. *Let them dwell in the land of Goshen.*—That hereby is signified where the midst is, appears from the signification of *dwelling*, as denoting to live, see just above, n. 6084; and from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068.

6086. *And if thou knowest any men of stoutness among them.*—That hereby are signified things more excellent in doctrine, appears from the signification of *men of stoutness*, as denoting such things: for man (*vir*) signifies one who is intelligent, and also truth, n. 158, 265, 749, 1007, 3134, 4823, consequently doctrine, and stout signifies what is excellent; for in the original tongue, stoutness is expressed by a word which also signifies strength and virtue, and in the internal sense these denote what is prevalent, thus what is more excellent.

6087. *Then make them rulers over my cattle.*—That hereby is signified that they are the primary things of scientifics, appears from the signification of *rulers*, or princes, as denoting things primary, see n. 1482, 2089, 5044; and from the signifi-

cation of *cattle*, as denoting truths productive of good, see n. 6016, 6045, 6048, in the present case it denotes scientifics productive of truths, because it is said, over my cattle, viz., Pharaoh's, by whom are represented scientifics in which are truths, not truths in which is good.

6088. Verses 7—10. *And Joseph caused Jacob his father to come, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years; few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers, in the days of their sojournings. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph caused Jacob his father to come,* signifies the presence of general truth from the internal principle: *and set him before Pharaoh,* signifies insinuation into the general principle of scientifics: *and Jacob blessed Pharaoh,* signifies a sacred desire for conjunction and consequent fructification: *and Pharaoh said unto Jacob,* signifies perception in the natural principle where scientifics are, concerning the general truth of the church: *how many are the days of the years of thy life* signifies concerning the state of natural life from the spiritual: *and Jacob said unto Pharaoh,* signifies the reply: *The days of the years of my sojournings,* signifies concerning the successive state of life: *are a hundred and thirty years,* signifies state and quality: *few and evil have been the days of the years of my life,* signifies that the state of the natural life was full of temptations: *and have not attained unto the days of the years of the life of my fathers,* signifies that it was not elevated to the state of the life of prior (principles:) *in the days of their sojournings,* signifies as to the state of their life: *and Jacob blessed Pharaoh,* signifies a sacred desire, as before, for conjunction and consequent fructification: *and went out from before Pharaoh,* signifies separation as to time.

6089. *And Joseph caused Jacob his father to come.*—That hereby is signified the presence of general truth from the internal principle, appears (1.) from the signification of *causing to come*, or of bringing, as denoting to present, and of *coming* to any one, as denoting presence, see n. 5934, 6063: and (2.) from the representation of *Jacob*, as denoting the doctrine of natural truth, also natural truth, see n. 3305, 3509, 3525, 3546, 4538: in the present case, he denotes truth in general, because his sons represent truths in particular. The reason why it is from the internal principle, is, because Joseph is the internal principle, from which is derived truth in the natural principle. General truth (*verum commune*) is called the father of Joseph, because it is first of all insinuated into man, and is afterwards enriched with particular truths, of which, at length,

an intuitive perception from the internal principle exists, or reason and intellect. This is very manifest in man, for his judgment grows from infancy; and it is the same with spiritual truths and goods, when man is born anew, or regenerated. But after that the internal exists from general truth in the natural principle, the state is changed, and the internal no longer acknowledges truth in the natural principle for a father, but for a servant; that it is a servant, is pointed out by Joseph's dream concerning his father, "That the sun and moon and eleven stars should bow themselves to him; wherefore his father said, What is this dream which thou hast dreamed? Shall I and thy mother and thy brethren come to bow down ourselves to thee to the earth?" (Gen. xxxvii. 9, 10;) and therefore his father is so often, before Joseph, called his servant by the sons (Gen. xliii. 28; xlv. 24, 27, 30, 31); Joseph also was lord in the whole land of Egypt, and thus even over his father.

6090. *And set him before Pharaoh.*—That hereby is signified insinuation into the general principle of scientifics, appears from what was explained above, n. 6071.

6091. *And Jacob blessed Pharaoh.*—That hereby is signified a sacred desire for conjunction and consequent fructification, appears from the signification of *blessing*, as here denoting a sacred desire for the conjunction of truth with the scientific in the natural principle, for this conjunction is here treated of. To bless has several significations, it involves all things that are good, and also that are prosperous, in the spiritual sense; hence it signifies to be gifted with the good of love and charity, n. 3185, 4981; and also conjunction, n. 3504, 3514, 3530, 3565, 3584; and likewise fructification from the affection of truth, n. 2846; also a sacred wish of prosperity, n. 3185; in the present case, therefore, a sacred desire for that which is here treated of, viz., conjunction and thereby fructification. Fructification is a consequence of conjunction, inasmuch as when conjunction is effected, good increases and truth multiplies, for in such case there is a marriage of good and truth, from which such effects are produced: these effects were before impossible, except as grounded in whoredom, but the good produced from this source is spurious, and also the truth, the good having respect to self, and the truth deriving its sapience from that good.

6092. *And Pharaoh said unto Jacob.*—That hereby is signified perception in the natural principle where scientifics are, concerning the general truth of the church, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6063; (2.) from the representation of *Pharaoh*, as denoting the natural principle where scientifics are, see n. 5799, 6015; and (3.) from the representation of *Jacob*, as denoting the general truth of the church, see above, n. 6089.

6093. *How many are the days of the years of thy life?*—

That hereby is signified concerning the state of the natural life from the spiritual, appears (1.) from the signification of *days*, and also of *years*, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and (2.) from the signification of *life*, as denoting spiritual life, see n. 5407, 5890; in the present case it denotes spiritual life in the natural principle, or the natural principle from the spiritual.

6094. *And Jacob said unto Pharaoh.*—That hereby is signified reply, appears without explanation.

6095. *The days of the years of my sojournings.*—That hereby is signified concerning the successive states of life, appears from the signification of *days* and *years*, as denoting states, see just above, n. 6093; and from the signification of *sojournings*, as denoting life and instruction, see n. 1463, 2025, 3672, thus a successive state of life.

6096. *Are a hundred and thirty years.*—That hereby is signified state and quality, appears from this consideration, that in the Word, all numbers signify things, see n. 575, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265, thus the state and quality of the thing which is treated of. This number, therefore, specifically signifies the state and quality of the life which had appertained to Jacob hitherto, that is, the state and quality of the spiritual life, which the natural principle at this time had from the spiritual.

6097. *Few and evil have been the days of the years of my life.*—That hereby is signified that the state of the natural life is full of temptations, appears from the signification of *days* and *years*, as denoting states, see above, n. 6093, 6095; and from the signification of the *life of Jacob*, as denoting spiritual life in the natural principle, see above, n. 6093; temptations in that state are signified by the days having been *evil*. All temptations appear evil, because they are interior anxieties and griefs, and as it were damnations; for on such occasions man is let into the state of his evils, consequently amongst evil spirits, who accuse and thereby torment his conscience; nevertheless the angels defend, that is, the Lord by the angels, Who keeps the man in hope and trust, which are the powers of combat from an interior principle, whereby he resists. The natural principle is especially let into temptations when it is to receive the spiritual, because the evils of life and falses of doctrine reside in the natural principle; on this account Jacob saith this of himself, for by him the natural principle as to truth is here represented.

6098. *And have not attained unto the days of the years of the life of my fathers.*—That hereby is signified that he was not elevated to the state of their life, appears from the signification of *attaining unto*, as denoting to be elevated, of which we shall speak presently; and from the signification of *days* and *years*

of life, as denoting states of the spiritual life, see above, n. 6093, 6095, 6097. Here, attaining unto, denotes to be elevated, because his fathers Isaac and Abraham represented more elevated, that is, more interior principles than he; Abraham represented in the supreme sense the very Divine (principle) itself of the Lord, Isaac the Divine rational (principle) of the Lord, and Jacob His Divine natural. That Abraham represented the very Divine itself of the Lord, may be seen, n. 1965, 1989, 2011, 3245, 3251, 3305, 3439, 3703, 4615; that Isaac represented the Divine rational, may be seen, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4615; that Jacob represented the Divine natural as to truth and good, may be seen, n. 3305, 3509, 3525, 3546, 3576, 3599, 4286, 4538, 4570, 4615. Hence also by Abraham is represented the celestial principle in man, by Isaac the spiritual, and by Jacob the natural, because the regeneration of man is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688. From these considerations it is now evident, that by not attaining unto the days of the years of the life of my fathers, is signified that he was not elevated to the state of their life.

6099. *And Jacob blessed Pharaoh.*—That hereby is signified a sacred desire for conjunction and consequent fructification, see above, n. 6091.

6100. *And went forth from before Pharaoh.*—That hereby is signified separation as to time, appears from the signification of *going forth*, as denoting to be separated, in the present instance, as to time, from the natural principle where scientifics are, which are represented by Pharaoh. In regard to this signification of going forth, as denoting separation as to time, the case is this; the subject treated of in the preceding pages was the conjunction of spiritual good from the natural principle, which is Israel, and of the truths of the church in the natural principle, which are his sons, with the internal celestial principle, which is Joseph; but not as yet concerning conjunction with the natural principle, but only concerning insinuation. In what now follows, that conjunction is treated of (verse 13—27 of this chapter), see the contents, n. 6059, 6060; hence it is, that by Jacob going forth from before Pharaoh, is signified separation as to time.

6101. Verses 11, 12. *And Joseph caused his father and his brethren to dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph sustained his father and his brethren, and all his father's house, with bread, to the mouth of an infant. And Joseph caused his father and his brethren to dwell,* signifies the life of spiritual good and of the truths of the church from the internal celestial principle: *and gave them a possession in the land of Egypt, in the best of the land,* signifies in the inmost

of the natural mind where scientifics are: *in the land of Rameses*, signifies the inmost of the mind, and its quality: *as Pharaoh commanded*, signifies with the consent of the natural principle where scientifics are: *and Joseph sustained his father, and his brethren, and all his father's house, with bread*, signifies that from the internal celestial principle there was a continual influx of good into spiritual good and the truths of the church in the natural principle, whence was their life: *to the mouth of an infant*, signifies each according to the quality of the good of innocence.

6102. *And Joseph caused his father and his brethren to dwell*.—That hereby is signified the life of spiritual good and of the truths of the church from the internal celestial principle, appears (1.) from the signification of *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451, 6051; (2.) from the representation of *Israel*, who is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; (3.) from the representation of his *sons*, who are here the brethren, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951; and (4.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877. From these considerations it is evident, that by Joseph causing his father and his brethren to dwell, is signified the life of spiritual good, and of the truths of the church from the internal celestial principle.

6103. *And gave them a possession in the land of Egypt, in the best of the land*.—That hereby is signified in the inmost of the natural mind where scientifics are, appears (1.) from the signification of *possession*, as denoting a station of spiritual life, see n. 2658; (2.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; and (3.) from the signification of the *best of the land*, as denoting the inmost, see above, n. 6084. Hence it is evident, that by giving them a possession in the land of Egypt, in the best of the land, is signified a station of spiritual life in the inmost of the natural mind where scientifics are.

6104. *In the land of Rameses*.—That hereby is signified the inmost of the mind and its quality, appears from this consideration, that all names in the Word both of persons and of places, signify things, see n. 1888, 3422, 4298, 4442, 5095, 5225. And whereas the land of Goshen is the inmost of the natural mind, n. 5910, 6028, 6031, 6068, therefore Rameses, which was the best tract of land in the land of Goshen, is the inmost of the spiritual in the natural mind. But the quality of this inmost can scarcely be comprehended by man, for it contains innumerable and ineffable things, which can only be seen in the light of heaven, and thus by the angels; in the same manner

as the quality of the other names, both of places and persons, which occur in the Word.

6105. *As Pharaoh had commanded.*—That hereby is signified with the consent of the natural principle where scientifics are, appears from the signification of *commanding*, as denoting influx, see n. 5486, 5732, but in the present case it denotes consent, because the natural principle, represented by Pharaoh, derives everything from the internal by influx; wherefore what the natural principle commands, appears indeed as if commanded by it, but it is from the internal, and thus is consent. The natural principle of man in regard to the internal is almost as the speech of man in regard to thought; it appears as if the speech of man commands or gives orders, but it is the thought.

6106. *And Joseph sustained his father and his brethren, and all his father's house, with bread.*—That hereby is signified that from the internal celestial principle there was a continual influx of good into spiritual good and the truths of the church in the natural principle, whence was their life, appears (1.) from the signification of *sustaining with bread*, as denoting an influx of good, for to sustain denotes here continually to flow in, whence man has spiritual life, and bread is the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; (3.) from the representation of *Israel*, who is here the father, as denoting spiritual good from the natural principle; (4.) from the representation of his *sons*, who are here the brethren, as denoting the truths of the church in the natural principle, see above, n. 6102; and (5.) from the signification of *all his father's house*, as denoting in one complex all that is of and from spiritual good. Hence it is evident, that by Joseph sustaining his father and his brethren, and all his father's house, with bread, is signified continual influx of the good of love from the internal celestial principle, into spiritual good and the truths of the church in the natural principle, and into all things which are of and from spiritual good.

6107. *To the mouth of an infant.*—That hereby is signified each according to the quality of the good of innocence, appears from the signification of *to the mouth*, as denoting each and according to the quality; and from the signification of *infant*, as denoting the good of innocence, see n. 430, 2126, 3183, 5608. In regard to influx from the internal celestial principle into spiritual good and into the truths of the church in the natural principle being according to the quality of the good of innocence, the case is this; innocence is that which from the inmost principle qualifies every good of charity and of love; for the Lord flows-in through innocence into charity, and so much as there is of innocence, so much of charity is received,

for innocence is the very essential of charity, see n. 2780, 3111, 3183, 3994, 4797, 6013. What innocence is, may be seen as in a mirror from infants, in that they love their parents, and trust to them alone, neither have they any solicitude but to please their parents, thus they have food and raiment not only for necessity, but also for delight; and inasmuch as they love their parents, they do from a delight of affection whatsoever is agreeable to them, thus not only what they command, but also what they may be supposed willing to command; moreover they pay no respect to themselves; not to mention several other particulars. It is however to be noted, that the innocence of infants is not real innocence, but only its resemblance; real essential innocence dwells only in wisdom, see n. 2305, 2306, 3494, 4797; and wisdom consists in behaving towards the Lord as infants behave before their parents, from the good of love and of faith as stated above.

6108. Verses 13—26. *And there was no bread in all the land, because the famine was exceedingly grievous: and the land of Egypt and the land of Canaan fainted from before the famine. And Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the provision which they bought; and Joseph caused the silver to come into the house of Pharaoh. And when the silver failed in the land of Egypt and in the land of Canaan, all Egypt came unto Joseph, saying, Give us bread; for why should we die near thee, because the silver faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if silver faileth. And they brought their cattle unto Joseph, and Joseph gave them bread for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses; and he provided them with bread for all their cattle, in that year. And this year was ended, and they came to him in the second year, and said unto him, We will not conceal it from our Lord, that indeed the silver is consumed, and our lord hath the cattle of the beast; there is nothing left before our lord, except our body and our ground. Wherefore shall we die before thine eyes, both we and also our ground? Buy us and our ground for bread, and we and our ground will be servants unto Pharaoh, and give us seed, that we may live and not die, that the ground be not desolate. And Joseph bought all the land of Egypt for Pharaoh, and the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's. And he removed that people to the cities, from one end of the border of Egypt even to the other end thereof. Only the ground of the priests he did not buy, because a portion was appointed to the priests by Pharaoh, and they did eat their appointed portion, which Pharaoh gave them: wherefore they did not sell their ground. And Joseph said unto the people, Behold, I have bought you this day, and your ground for Pha-*

raoh; lo! here is seed for you, and ye shall sow the ground. And it shall be in the produce, that ye shall give the fifth part unto Pharaoh, and four parts shall be for yourselves, for seed of the field, and for your food, and for them in your houses, and for food for your infants. And they said, Thou hast made us alive; let us find grace in the eyes of our lord, and we will be servants to Pharaoh. And Joseph appointed it for a statute even to this day over the land of Egypt, that a fifth part should be for Pharaoh; except the ground of the priests only, which became not Pharaoh's. And there was no bread in all the land, signifies that good no longer appeared: because the famine was exceedingly grievous, signifies desolation: and the land of Egypt and the land of Canaan fainted from before the famine, signifies that this was in the natural principle, and within the church: and Joseph gathered up all the silver, signifies every true and suitable scientific: that was found in the land of Egypt and in the land of Canaan, signifies which was in the natural principle and in the church: for the provision which they bought, signifies that by it they were sustained: and Joseph caused the silver to come into the house of Pharaoh, signifies that it all was referred to the general principle in the natural: and when the silver failed in the land of Egypt and in the land of Canaan, signifies that scientific truth and what was suitable was no longer conspicuous in the natural principle and within the church, by reason of the desolation: all Egypt came unto Joseph, signifies application to the internal principle: saying, Give us bread, signifies supplication concerning the support of spiritual life: for why should we die near thee, because silver faileth? signifies that otherwise by reason of the defect of truth there would be spiritual death: and Joseph said, signifies the internal principle from which came the reply: Give your cattle, and I will give you for your cattle, signifies that they should offer the goods of truth, and should be sustained: if silver faileth, signifies if truth was no longer conspicuous to them: and they brought their cattle unto Joseph, signifies that the goods of truth were offered: and Joseph gave them bread, signifies support as to spiritual life: for the horses, signifies scientifics from the intellectual principle: and for the cattle of the flock, and for the cattle of the herd, signifies interior and exterior goods of truth: and for the asses, signifies things of service: and he provided them with bread for all their cattle, signifies support by the influx of good from the internal principle: in that year, signifies the period of that state: and this year was ended, signifies desolation after the period of this state: and they came unto him in the second year, signifies the beginning of the following state: and said unto him, We will not conceal it from our lord, signifies perception that it was known to the internal principle: that indeed the silver is consumed, signifies truth not conspicuous by reason

of the desolation: *and our lord hath the cattle of the beast*, signifies the good of truth in like manner: *there is nothing left before our lord except our body and our ground*, signifies that the receptacles of good and truth were altogether desolated: *wherefore shall we die before thine eyes, both we and also our ground?* signifies if they are desolated, that there is no longer spiritual life from the internal principle: *buy us and our ground for bread*, signifies the appropriation of each that they may be sustained with good: *and we and our ground will be servants unto Pharaoh*, signifies total submission: *and give us seed*, signifies thereby the influx of the good of charity and of the truth of faith: *that we may live and not die*, signifies spiritual life thence, and no longer fear of damnation: *that the ground be not desolate*, signifies that the mind shall be cultivated with the scientifics of the church: *and Joseph bought all the land of Egypt for Pharaoh*, signifies that the internal principle appropriated to itself the whole natural mind where scientifics are, and placed it under general guidance and protection: *and the Egyptians sold every man his field*, signifies the abdication and subjection of all things which are serviceable to the church: *because the famine prevailed over them*, signifies because there was desolation even to despair: *and the land became Pharaoh's*, signifies that all things were subject to the natural principle which was under the guidance and protection of the internal: *and he removed that people to the cities*, signifies that scientific truths were referred to doctrinals: *from one end of the border of Egypt even to the other end thereof*, signifies extension through the whole natural principle where scientifics are: *only the ground of the priests he did not buy*, signifies that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself: *because a portion was appointed to the priests by Pharaoh*, signifies that it was ordained by the natural principle which was under the guidance and government of the internal: *and they did eat their appointed portion, which Pharaoh gave them*, signifies that goods did not appropriate to themselves more than according to orderly arrangement: *wherefore they did not sell their ground*, signifies that on that account they had no need to abdicate and submit them: *and Joseph said unto the people*, signifies influx of the internal principle and scientific truths: *Behold, I have bought you this day and your ground for Pharaoh*, signifies that it procured those things to itself, and subjected them to the general principle in the natural, which was under the guidance and government of the internal: *lo! here is seed for you, and ye shall sow the ground*, signifies the good of charity and the truth of faith, which were to be implanted: *and it shall be in the produce*, signifies fruits thence derived: *that ye shall give the fifth part unto Pharaoh*, signifies remains, that they are for

the general principle which is under the guidance and government of the internal: *and four parts shall be for yourselves*, signify those things which were not yet remains: *for seed of the field*, signifies for nourishment of the mind: *and for your food and for them in your houses*, signifies that thence the good of truth may be in all things, collectively and individually: *and for food for your infants*, signifies in those things which are of innocence: *and they said, Thou hast made us alive*, signifies spiritual life in no other manner, nor from any other source: *let us find grace in the eyes of our lord*, signifies the will that thus things may be subjected, and humiliation: *and we will be servants to Pharaoh*, signifies that they renounce their proprium, and submit to the natural principle which is under the guidance and government of the internal: *and Joseph appointed it for a statute*, signifies what was concluded from consent: *even unto this day*, signifies to eternity: *over the land of Egypt, that a fifth part should be for Pharaoh*, signifies remains, as before: *except the ground of the priests only, which became not Pharaoh's*, signifies the faculties of receiving good, that they are immediately from the internal principle.

6109. *And there was no bread in all the land.*—That hereby is signified that good no longer appeared, is manifest from the signification of *bread*, as denoting the good of love and charity, see just above, n. 6106; and from the signification of there being *none in all the land*, as denoting that it no longer appeared. The subject treated of in the following verses is concerning the internal celestial principle, that it reduced all things in the natural principle into order under a general principle, to effect the conjunction of scientifics with the truths of the church, and by those truths with spiritual good, and by this good with the internal celestial principle. But as the reduction of scientifics into order under a general principle can only be effected by vastations of good and desolations of truth, and by subsequent supports, therefore both the former and the latter are treated of in the internal sense in the following verses. These things, however, are but seldom effected in man during his life in the world, for several reasons; but in the other life they take place in all who are regenerated; and since they do not take place in man in the world, it is no wonder that they appear as things unknown to him, and are presented as arcana, of which he had never before heard.

6110. *Because the famine was exceedingly grievous.*—That hereby is signified desolation, appears from the signification of *famine*, as denoting a want of good and of knowledges, see n. 1460, 3364, 5277, 5279, 5281, 5300, 5579, 5893; thus the famine being exceedingly grievous denotes desolation, see n. 5360, 5376, 5415, 5576. As to desolation, it must be known, that truths and goods and the knowledges thereof constitute

the spiritual life of those who are in heaven, as these are the celestial and spiritual foods with which they are nourished ; and which are given them daily by the Lord. When it is morning with them, goods are administered ; when mid-day, truths are administered ; but when it is evening, they fail, until twilight and the return of morning : on these occasions they are kept in an appetite, which is such, that they desire those foods more than the hungry long for food on earth. This state is signified by famine, and is a species of desolation, but not such as takes place amongst those who are in the inferior earth, see n. 698, 699, 1106—1113. That the angelic heaven has such an appetite for truths and goods, and the knowledges thereof, can scarcely appear credible to any one in the world ; for they who are intent only on gain and glory, and pleasurable indulgences, must necessarily wonder that such things constitute the life of angels, and will say, What are the knowledges of good and truth to me ? what life is to be derived from them ? the things which give life, and the delight of life, are riches, honors, and pleasures. But let such know, that the life derived from the latter is the life of the body, which perishes with the body, not the life of the soul, which remains to eternity ; and that they but ill consult their own good, who, during their abode in the world, neglect to think about spiritual life. Desolation is also for the sake of appetite, according to which, goods and truths are received ; and when the desires which are grounded in appetite are obtained, they cause satisfaction and happiness ; wherefore in the other life, they who are in desolation are soon refreshed, and enjoy their desires : by such vicissitudes all are perfected. It is worthy of observation, that the changes of day in the natural world, viz., morning, mid-day, evening, night, and the return of morning, represent the vicissitudes in the spiritual world, only with this difference, that the vicissitudes of the spiritual world flow in to the understanding and will, and present those things which are of life ; but the vicissitudes in the natural world flow in to the things of the body, and support them. It is still more worthy of observation, that the shades of evening and the darkness of night do not come from the Lord, but from the propriums (selfhoods) of angels, of spirits, and of men : for the Lord, as a sun, is continually shining and flowing in, but the evils and falses derived from the proprium, inasmuch as they are in men, spirits, and angels, turn them from the Lord, and thus lead them into the shades of evening, and the evil into the darkness of night ; in like manner as the sun of our world is continually shining and giving forth his influence, but the earth by its circumrotation turns itself away from him, and passes into shades and darkness. The reason why such phenomena exist in the natural world is, because the natural world exists from the spiritual world, and thence also subsists ; hence

it is, that universal nature is a theatre representative of the Lord's kingdom, see n. 3483, 4939. The reason why the above vicissitudes exist in the spiritual world is, that all who are in heaven may be continually perfected; hence also such vicissitudes take place in the natural world, for otherwise all things therein would perish with drought. Nevertheless it is to be noted, that in heaven there is no night, but only evening, which is succeeded by the twilight that precedes the morning; but in hell there is night: there are also vicissitudes in hell, but contrary to the vicissitudes in heaven, morning in hell being the heat of lusts, and mid-day the itch of falsities; evening is anxiety, and night is torment; nevertheless, night bears rule through all these changes, which are alone occasioned by the variations of the shade and darkness of night. It is further to be noted, that in the spiritual world the vicissitudes are not alike with one as with another; also that the vicissitudes in that world are not distinguished into stated times, inasmuch as they are caused by variations of state; for instead of times in the natural world, there are states in the spiritual world, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 4814, 4816, 4882, 4901.

6111. *And the land of Egypt and the land of Canaan fainted from before the famine.*—That hereby is signified that this desolation was in the natural principle where scientifics are, and within the church, appears (1.) from the signification of *the land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; (2.) from the signification of *the land of Canaan*, as denoting the church, see above, n. 6067; and (3.) from the signification of *famine*, as denoting desolation, according to what was said just above, n. 6110. Hence it is evident, that by the land of Egypt and the land of Canaan fainting from before the famine, is signified that desolation was in the natural principle where scientifics are, and within the church.

6112. *And Joseph gathered up all the silver.*—That hereby is signified every true and suitable scientific, appears (1.) from the signification of *gathering*, as denoting to collate into one; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, of which frequent mention has been made above; and (3.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658, but in the present case the true and suitable scientific, for it is said of the silver in the land of Egypt and in the land of Canaan, as immediately follows. Hence, by Joseph collecting all the silver, is signified that the internal celestial principle collated into one every true and suitable scientific. A scientific is said to be true and suitable, when it is not darkened by fallacies, which, so long as they cannot be dispersed, render the scientific unsuitable; a scientific is

also said to be true and suitable, which has not been perverted by applications to falses and to evils, by others or by oneself, for these, when once impressed on any scientific, remain; the scientific, therefore, which is free from such vitiations, is true and suitable.

6113. *That was found in the land of Egypt and in the land of Canaan.*—That hereby is signified which was in the natural principle and in the church, appears from the signification of the *land of Egypt*, as denoting the natural principle where scientifics are, see above, n. 6111; and from the signification of the *land of Canaan*, as denoting the church, see also above, n. 6067. By the church is here meant that which is of the church with man; man is a church when he is principled in good and truth, and a company of such men constitutes the church in general.

6114. *For the provision which they bought.*—That hereby is signified that by it they were sustained, appears from the signification of *provision*, as denoting the truth of the church, see n. 5402; and from the signification of *buying*, as denoting to appropriate, see n. 4397, 5374, 5397, 5406, 5410, 5426; hence denoting to be sustained, for the subject treated of is spiritual food, signified by provision, which food, when appropriated, sustains the spiritual life.

6115. *And Joseph caused the silver to come into the house of Pharaoh.*—That hereby is signified that it was all referred to the general principle in the natural, appears (1.) from the signification of *causing to come*, as denoting to refer, and to introduce; (2.) from the signification of *silver*, as denoting the true and suitable scientific, see n. 6112; and (3.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015; hence the house of Pharaoh denotes the general principle in the natural, because it is the all thereof in the complex. In regard to true and suitable scientifics being referred to a general principle, it is to be noted that all scientifics, as well as all truths, of whatsoever kind, must be referred to a general principle, in order to be anything, and they must be placed and contained in, and under a general principle; for otherwise they are instantly dissipated. That scientifics and truths may be something, they must have a form induced, in which they may mutually respect each other; and this cannot be effected, unless they be consociated under a general principle: wherefore the general principle is that which keeps them together in a form, and causes each therein to have its quality. The general principle itself also, together with other general principles, must be referred under more general principles, and these latter again under the most general; otherwise the general principles also, and likewise the more general, would be dissipated. The most general Universal principle, from which all things are kept together, is the Lord Himself, and that which keeps them

together is the Divine Truth proceeding from Him ; the more general principles are the general societies in the spiritual world, into which the Divine Truth flows, and distinguishes them in general one from another ; the general principles are the less general societies, under each more general principle. The more general societies are those to which the members, organs, and viscera in man correspond, which by a wonderful connexion are in such a form, that they mutually respect each other, and thus mutually keep each other together, and also present themselves as one. In man the most general universal principle, which keeps the singular parts together, is the soul ; thus also it is the Divine Truth proceeding from the Lord, for this continually flows in, and causes the soul to be of such a quality. The Divine Truth proceeding from the Lord is what is called the Word, by which all things were created (John i. 1—3), or by which all things have existed, consequently by which all things subsist. That all things in the universal natural world are under a general principle, and each individual thing under its own general principle, and that otherwise they cannot subsist, will be found to be true by every one who is willing to attend to the things in nature.

6116. *And when the silver failed in the land of Egypt, and in the land of Canaan.*—That hereby is signified that the true and suitable scientific was no longer evident in the natural principle and within the church, owing to the desolation, appears (1.) from the signification of *failing*, as denoting to be no longer evident ; (2.) from the signification of *silver*, as denoting the true and suitable scientific, see above, n. 6112 ; (3.) from the signification of the *land of Egypt*, as denoting the natural principle where scientifics are, see above, n. 6111 ; and (4.) from the signification of the *land of Canaan*, as denoting the church, see also above, n. 6067 ; that it was owing to the desolation, is evident from the preceding, see n. 6110.

6117. *All Egypt came unto Joseph.*—That hereby is signified application to the internal principle, appears (1.) from the signification of *coming* to him, as denoting to be applied ; (2.) from the signification of *Egypt*, as denoting the scientific principle, see above ; and (3.) from the representation of *Joseph*, as denoting the internal principle, see also above. That every scientific in the natural principle was under the guidance and government of the internal, is signified by Joseph being ruler over the whole land of Egypt ; but the conjunction of the truths of the church with the scientifics in the natural principle is what is now described in the internal sense.

6118. *Saying, give us bread.*—That hereby is signified concerning the support of spiritual life, appears (1.) from the signification of *giving*, when predicated of bread, as denoting to support ; and (2.) from the signification of *bread*, as denoting

spiritual life. For by bread specifically is signified the good of love and of charity; but in general, spiritual life is signified, for then by bread all food is meant, as was shewn, n. 2165; and since all food in general is meant, spiritual life is meant, for in the spiritual sense food in general is all the good of love, and also all the truth of faith, these two principles constituting spiritual life.

6119. *For why should we die near thee, because the silver faileth?*—That hereby is signified that otherwise, owing to a deficiency of truth, there would be spiritual death, appears from the signification of *dying*, as denoting spiritual death, of which we shall speak presently; and from the signification of *silver failing*, as denoting a deficiency of truth; that silver denotes the true and suitable scientific, see n. 6112. There is spiritual death when there is a deficiency of truth; spiritual life consists in exercises according to truths, consequently in uses; for they who are in spiritual life desire and seek after truths with a view to life, that is, that they may live according to them, and thus with a view to uses; as far, therefore, as they can imbibe truths, according to which they are to effect uses, so far are they in spiritual life, because they are so far in the light of intelligence and wisdom. When, therefore, truths fail, as is the case when a state of shade comes on, which, in the Word, is signified by evening, n. 6110, then spiritual life is in distress, for the things of shade, that is, of spiritual death, present themselves, inasmuch as they are not then kept in light, as heretofore, but are remitted in some part into their proprium; hence, an image of spiritual death, that is, of damnation, is presented from the shade. That by death is signified spiritual death, or damnation, is manifest from very many passages in the Word, of which it may suffice to adduce the following: “He shall judge the poor in justice, and shall seize with rectitude the miserable of the earth. On the other hand he shall smite the earth with the rod of his mouth, and with the spirit of his lips *he shall cause the wicked to die*,” (Isaiah xi. 4,) speaking of the Lord; the rod of the mouth and the spirit of the lips denote the Divine Truth from which comes judgment; to die denotes to be damned. Again: “*He shall swallow up death for ever*,”* and the Lord Jehovah shall wipe away tears from off all faces,” (xxv. 8.) Again: “*The dead shall not live*; the Rephaim shall not rise again, in that thou hast visited, *thou hast extinguished them*,” (xxvi. 14.) Again: “*Thy dead shall live*, my dead body, they shall rise again,” (xxvi. 19.) Again: “Ye have said, We have made a covenant with death, and with hell we have made a

* In our English version of the Bible this passage is rendered, “He will swallow up death in victory;” but the Hebrew expression here rendered, *in victory*, signifies also *continually*, or *for ever*, and is so rendered by Schmidius and others.

vision; *your covenant with death* shall be annulled, and your vision with hell shall not stand," (xxviii. 15, 18.) And in Jeremiah, "Ye wait for light, but he turns it into the *shadow of death*, he turns it into thick darkness," (xiii. 16.) And in Ezekiel, "Ye have profaned me among my people for handfuls of barley, and for pieces of bread, to *slay the souls which should not die*, and to make alive the souls which should not live," (xiii. 19, 32.) And in Hosea, "From the hand of hell I will redeem them; *from death I will deliver them*; O death, I will be thy plagues, O hell, I will be thy destruction," (xiii. 14.) And in David, "Thou liftest me up *from the gates of death*," (Psalm ix. 13.) Again: "Enlighten mine eyes, *lest peradventure I may sleep death*," (xiii. 3.) Again: "The *cords of death* encompassed me, and the cords of hell," (xviii. 5.) Again: "Like sheep they shall be set in hell, *Death shall feed upon them*," (xlix. 14.) And in the Apocalypse, "I have the keys of hell and *of death*," (i. 18.) Again: "He that overcometh shall not suffer hurt in the *second death*," (ii. 11.) Again: "I know thy works, that thou hast a name that thou livest, and *art dead*. Be watchful, and strengthen the things that remain, *which are ready to die*," (iii. 1, 2.) And in Matthew, "The people which sat in darkness have seen a great light, and *to them that sat in the region and shadow of death*, light is sprung up," (iv. 16.) And in John, "He who heareth my word, and believeth on him who sent me, shall have eternal life, and shall not come into judgment, but *hath passed from death to life*," (v. 24.) Again: "I go away, and ye shall seek me, and *ye shall die in your sins*; for unless ye believe that I am, *ye shall die in your sins*; if any one keep my word, *he shall never see death*," (viii. 21, 24, 51, 52.) Inasmuch as death signified damnation, those who were of the representative church were forbidden to touch the dead; and if they touched, they were to be unclean, and were to be cleansed (Ezek. xlv. 25; Levit. xv. 31; xxi. 1—3; xxii. 8; Numb. vi. 6—12; xix. 11 to the end.)

6120. *And Joseph said.*—That hereby is signified the internal principle from which reply was made, appears from the representation of Joseph, as denoting the internal principle, see above; that reply is denoted, is evident.

6121. *Give your cattle, and I will give you for your cattle.*—That hereby is signified that they should offer the goods of truth, and should be sustained, appears (1.) from the signification of *cattle*, as denoting the goods of truth, see n. 6016, 6045; and (2.) from the signification of *giving for them*, viz., bread, as denoting the support of spiritual life, see above, n. 6118.

6122. *If silver faileth.*—That hereby is signified if truth be no longer conspicuous to them, appears from the signification of *silver failing*, as denoting a deficiency of truth, thus that truth is no longer conspicuous, see above, n. 6116, 6119. Truth is

said not to be conspicuous, because in a state of desolation it appears as if it had fled away ; nevertheless it is present, for all truth and good, which have been given at any time by the Lord to a man, spirit, or angel, remain, and nothing is taken from them, but in a state of desolation they are obscured by the proprium (selfhood) so as not to appear. Howbeit, when a state of light returns, they are made present and conspicuous ; hence it is evident what is meant by truth not being conspicuous.

6123. *And they brought their cattle unto Joseph.*—That hereby is signified that the goods of truth were offered, appears from the signification of *bringing*, as denoting to be offered ; and from the signification of *cattle*, as denoting the goods of truth, see n. 6016, 6045.

6124. *And Joseph gave them bread.*—That hereby is signified support as to spiritual life, appears from the signification of *giving bread*, as denoting the support of spiritual life, see above, n. 6118.

6125. *For the horses.*—That hereby are signified scientifics from the intellectual principle, appears from the signification of *horses*, as denoting intellectual things, see n. 2760—2762, 3217, 5321 ; and whereas they are predicated of Egypt, by which scientifics are signified, horses here denote scientifics from the intellectual principle. It may be expedient to say what is meant by scientifics from the intellectual principle ; man has an intellectual principle, and he has a will principle, not only in his internal man, but also in his external. The intellectual principle in man is increased and grows from infancy to his age of manhood, and consists in a view of things from the grounds of experience and science, also in a view of causes from effects, and likewise of consequences from a connection of causes ; thus the intellectual principle consists in the comprehension and perception of such things as relate to civil and moral life. It exists by virtue of the influx of light from heaven, wherefore every man may be perfected as to the intellectual principle ; it is given to every one according to his application, life, and peculiar turn of mind, nor is it wanting to any, if the mind be sane ; and it is given to man in order that he may be in freedom and choice, that is, in the freedom of choosing good or evil ; unless he has such an intellectual principle, as has been described, he cannot do so of himself, neither could anything be appropriated to him. It is further to be noted, that man's intellectual principle is what receives the spiritual, so that it is a recipient of spiritual truth and good ; for nothing of good, that is, of charity, nor of truth, that is, of faith, can be insinuated into any one who has not an intellectual principle, but they are insinuated according to his intellectual principle. On this account also man is not regenerated by the Lord, until he arrives at adult age, when he has an intellectual principle ; before which period

the good of love and the truth of faith fall as seed into ground altogether barren; and when man is regenerated, his intellectual principle performs the use of seeing and perceiving what good is and thence what truth is, for the intellectual principle transfers those things which are of the light of heaven into those things which are of the light of nature; whence the former appear in the latter as the interior affections of man in a face without simulation. And as the intellectual principle performs this use, therefore in the Word, in many passages where the spiritual principle of the church is treated of, its intellectual principle is also treated of; on which subject, by the divine mercy of the Lord, we shall speak elsewhere. From these considerations, it may now be manifest what is meant by scientifics from the intellectual principle, viz., that they mean the scientifics which confirm those things that a man intellectually apprehends and perceives, whether they be evil or good; these scientifics are what are signified in the Word by horses from Egypt, as in Isaiah, "Woe to them that go down to Egypt for help, and *stay on horses*, and trust in chariots, because they are many, and *on horsemen* because they are very strong, and look not unto the Holy One of Israel, and do not seek Jehovah. For Egypt is a man, and not God, and *his horses* are flesh, and not spirit," (xxx. 1, 3;) where horses from Egypt denote scientifics from a perverted intellectual principle. And in Ezekiel, "He rebelled against him, sending his ambassadors into Egypt, *to give him horses*, and much people; shall he prosper, shall he that doeth this be delivered?" (xvii. 15;) where horses from Egypt also denote the scientifics from a perverted intellectual principle, which are consulted in the things of faith, whilst the Word, that is, the Lord, is not believed unless from them; thus it is never believed, for in a perverted intellectual principle a negative principle reigns. That such scientifics were destroyed, is represented by the horses and chariots of Pharaoh being drowned in the Red Sea; and whereas the above things are signified by horses, and false doctrinals by chariots, therefore horses and chariots are so often mentioned on the occasion (see Exod. xiv. 17, 18, 23, 26, 28); and hence in the Song of Moses and Miriam it is said, "*The horse of Pharaoh*, and his chariot, went in, and also *his horsemen*, into the sea; but Jehovah caused the waters of the sea to return upon them. Sing ye to Jehovah, because in exalting he hath exalted himself, the horse and his rider hath he cast into the sea," (Exod. xv. 1, 19, 21.) Similar scientifics are also signified by what was prescribed to the king over Israel, in Moses, "If they desire a king, from the midst of the brethren a king shall be set over them: *only let him not multiply to himself horses*, nor bring the people back into Egypt, *to multiply horses*," (Deut. xvii. 15, 16;) a king represented the Lord as to the Divine Truth, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575,

4581, 4789, 4966, 5044, 5068, thus as to intelligence, for this, when genuine, is from the Divine Truth; that intelligence ought to be procured by the Word, which is Divine Truth, but not by scientifics from man's own intellectual principle, is signified by the injunction that the king should not multiply horses, and should not bring back the people into Egypt to multiply horses.

6126. *And for the cattle of the flock, and for the cattle of the herd.*—That hereby are signified the interior and exterior goods of truth, appears from the signification of *flock*, as denoting interior goods, and from the signification of *herd*, as denoting exterior goods, see n. 5913; and whereas they are goods of truth which are signified, it is said cattle of the flock, and cattle of the herd, *cattle* denoting the good of truth, see n. 6016, 6045, 6049.

6127. *And for the asses.*—That hereby are signified things of service, appears from the signification of *asses*, as denoting things of service, see n. 5958, 5959.

6128. *And he provided them with bread for the cattle.*—That hereby is signified support by the influx of good from the internal principle, appears (1.) from the signification of *providing with bread*, or giving them bread, as denoting the support of spiritual life, see above, n. 6118; (2.) from the representation of *cattle*, as denoting the good of truth, see just above, n. 6126; and (3.) from the representation of *Joseph*, who provided them, as denoting the internal principle, see above. That it was by an influx of good from the internal principle, follows of course, because all support of spiritual life in the natural principle is effected by influx from the internal, that is, through the internal from the Lord. Inasmuch as mention is so frequently made of influx, and possibly but few know what is meant by influx, it may be expedient to say something on the subject. What influx is, may be evident from a comparison of such things in nature as flow in, as from the influx of heat from the sun into all things of the earth, whence comes vegetative life; and from the influx of light into the same things, whence comes what is useful to vegetative life, and also colors and beauties; in like manner from the influx of heat into the external parts of our bodies, also of light into the eye; again, from the influx of sound into the ear, and so forth. Hence may be comprehended what is the influx of life from the Lord, who is the Sun of Heaven, from whom comes the heat which is love, and the spiritual light which is faith; the influx itself is also manifestly sensible, for heavenly heat, which is love, constitutes the vital heat in man, and heavenly light, which is faith, constitutes his intellectual light; but they vary according to receptions.

6129. *In this year.*—That hereby is signified the period of that state, appears from the signification of *year*, as denoting an entire period from beginning to end, see n. 2906.

6130. *And this year was ended.*—That hereby is signified desolation after the period of this state, appears from the signification of the year *being ended* in the present case, as denoting after the period of this state; that year denotes the period of an entire state, see just above, n. 6129. That desolation was after that period, is evident from what now follows.

6131. *And they came unto him in the second year.*—That hereby is signified the beginning of a following state, appears without further explanation from what goes before.

6132. *And said unto him, We will not conceal it from our lord.*—That hereby is signified that it was known to the internal principle, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6063; (2.) from the representation of *Joseph*, who is here the *lord*, as denoting the internal principle spoken of heretofore; and (3.) from the signification of *not concealing* from him, as denoting to be known. The reason why not concealing, in the internal sense, denotes to be known is, because everything which exists and is done in the natural principle is known to the internal, inasmuch as the natural principle derives thence whatsoever it has, and therefore nothing can be concealed from it; nevertheless it is so expressed in the external sense, especially the historical; as also when the Lord speaks to man, He first questions him concerning the thing at the time in agitation, as the angel of Jehovah questions Hagar (Gen. xvi. 7, 8); and Abraham (xviii. 9); and Moses (Exod. iv. 2): neither is the external (man) otherwise satisfied, for he does not believe a thing to be known unless he utters it.

6133. *That indeed the silver is consumed.*—That hereby is signified truth not conspicuous by reason of the desolation, appears from what was said above, n. 6116, where similar words occur.

6134. *And our lord hath the cattle of the beast.*—That hereby is signified the good of truth in like manner, appears from the signification of the *cattle of the beast*, or of the cattle of the flock and herd, as denoting the interior and exterior good of truth, see above, n. 6126; that this in like manner was no longer conspicuous by reason of the desolation, is evident from what was said just above concerning silver, n. 6133.

6135. *There is nothing left before our lord, except our body and our ground.*—That hereby is signified that the receptacles of good and truth were altogether desolated, appears (1.) from the signification of *body*, as denoting a receptacle of good, of which we shall speak presently: and (2.) from the signification of *ground*, as denoting a receptacle of truth. The reason why ground denotes a receptacle of truth is, because it receives seeds; and by the seeds which are sown in it, are signified specifically those things which are of faith derived from charity, and thus of truth derived from good, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, hence ground denotes a recep-

tacle of truth; see also what was before said and shewn concerning ground, n. 566, 1068, 3671; that those receptacles were desolated, is signified by there being nothing else left before the Lord. In the genuine sense, body signifies the good of love, and ground the truth of faith; but when truths and the goods of truth, which are signified by silver and cattle, are no longer conspicuous on account of desolation, then by body is signified only a receptacle of good, and by ground a receptacle of truth. The reason why body in the genuine sense signifies the good of love is, because the body, or whole man, which is meant by the body, is a receptacle of life from the Lord, thus a receptacle of good, for the good of love constitutes the very life itself in man; for the vital heat, which is love, is the very vital heat itself, and unless this heat be in man, he is something dead: hence then it is that in the internal sense, by body is meant the good of love. And although in man there is no celestial love, but infernal love, the inmost of his life is notwithstanding from celestial love; for this love continually flows in from the Lord, and in its beginning forms the vital heat in man, but in its progress it is perverted by the man, whence comes infernal love, and from this an unclean heat. That in the genuine sense, body denotes the good of love, is manifest from the angels, as when they are present love exhales from them, insomuch that you would believe them to be nothing but love, and this from their whole body; the body also appears bright and lucid by virtue of the light thence derived, for the good of love is like a flame, emitting from itself a light, which is the truth of faith thence derived. Since, therefore, the angels in heaven are of such a quality, what must the Lord Himself be, who is the source of all the love in angels, and whose Divine Love appears as a sun, from which the universal heaven derives its light, and all the inhabitants thereof their heavenly heat, that is, love, consequently life! The Lord's Divine Humanity is what thus appears, and from which all those things are derived; hence it is manifest what is meant by the Lord's body, viz., that it means the Divine Love, in like manner as His flesh, see n. 3813, the Lord's body itself also, when glorified, that is, when made Divine, is nothing else; what other sentiments can be entertained of the Divine Being, who is infinite? From these considerations it may be known, that by the body in the Holy Supper, nothing else is understood than the Lord's Divine Love towards the universal human race, concerning which it is thus written in the Evangelists, "Jesus took bread, and blessed it, and brake and gave to the disciples, and said, Take, eat, *this is my body*," (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19;) this is my body, He said of the bread, because by bread is also signified the Divine Love, n. 276, 680, 2165, 2177, 3464, 3478, 3735, 4735, 5915. The Divine Love is also signified by the

Lord's body in John, "Jesus said, Destroy this temple, and in three days I will raise it up: but he spake of the temple of his body," (ii. 19, 21;) the temple of the body is the Divine Truth from the Divine Good; that *temple* denotes the Lord as to Divine Truth, see n. 3720. And as body, in the supreme sense, is the Divine Good of the Lord's Divine Love, hence all who are in heaven are said to be in the Lord's body. That the Lord's body is Divine Good, is manifest also from these words in Daniel, "I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with gold of Uphaz, and his body was as Tarshish, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet as the brightness of polished brass, and the voice of his words as the voice of a multitude," (x. 5, 6;) by the gold of Uphaz with which the loins were girded, by the appearance of lightning which the face presented, by the torches of fire which the eyes resembled, and by the brightness of brass which was of the arms and feet, are signified the goods of love; that gold is the good of love, see n. 113, 1551, 1552, 5658; that fire is the same good, see n. 934, 4906, 5215; and as fire is that good, so also is lightning; that brass is the good of love and charity in the natural principle, see n. 425, 1551; by Tarshish, as the rest of the body appeared, viz., the middle of the body between the head and loins, is signified the good of charity and faith, for Tarshish is a sparkling precious stone.

6136. *Wherefore shall we die before thine eyes, both we and also our ground.*—That hereby is signified if they should be desolated, that there would no longer be spiritual life from the internal principle, appears (1.) from the signification of *before thine eyes*, as denoting under the internal principle, for by Joseph, to whom these words were spoken, is represented the internal principle; and (2.) from the signification of *both we and also our ground*, as denoting the receptacles of good and truth, as above, n. 6135, thus the receptacles of spiritual life. Those receptacles are said to die, when there is not anything of spiritual life within; for by dying is signified desolation, that is, the privation of good and truth, which principle constitutes spiritual life.

6137. *Buy us and our ground for bread.*—That hereby is signified the appropriation of both, that they might be sustained with good, appears (1.) from the signification of *buying*, as denoting appropriation, see n. 4397, 5374, 5397, 5406, 5410, 5426; (2.) from the signification of *us and our ground*, as denoting the receptacles of good and truth, see above, n. 6135, 6136, thus both principles; and (3.) from the signification of the expression *for bread*, as denoting support from good; the reason why bread denotes the good both of love and of faith is, because by it is also meant all food in general, n. 6118.

6138. *And we and our ground will be servants unto Pharaoh.*—That hereby is signified a total submission, appears from the signification of *we and our ground*, as denoting the receptacles of good and of truth, see just above, n. 6135—6137; and from the signification of *servants*, as denoting to be without freedom from the proprium, see n. 5760, 5763, thus denoting total submission. By receptacles are meant the very essential forms of man, for men are only forms receptive of life from the Lord; and in consequence of what is hereditary and actual, those forms are such, that they refuse to admit the spiritual life which is from the Lord; when these receptacles are so far renounced, as to have no longer any freedom grounded in the proprium, there is a total submission. Man, who is being regenerated, is at length so far reduced by repeated desolations and supports, that he no longer wills to be his own, but the Lord's; and when he is made the Lord's, he comes into that state, that when he is left to himself, he grieves and is seized with anxiety, and when he is exempted from this state, he returns into his satisfaction and blessedness; all the angels are in such a state. The Lord with a view to render any one blessed and happy, wills a total submission, that is, that he should not be partly his own, and partly the Lord's, for in such case there are two Lords, whom man cannot serve at the same time (Matt. vi. 24). A total submission is also meant by the Lord's words in Matthew, "Whosoever loveth father and mother more than me, is not worthy of me; and whosoever loveth son and daughter more than me, is not worthy of me," (x. 37;) by father and mother are signified in general those things which are of man's proprium, in what is hereditary, and by son and daughter those things which are of man's proprium in what is actual. Man's proprium is also signified by life in these words, "He who loveth his life shall lose it, but he who hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be," (John xii. 25, 26.) A total submission is also signified by the Lord's words in Matthew, "Another disciple said, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead," (viii. 21, 22.) That submission must be total, appears manifest from the primary precept of the church, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment," (Mark xii. 30;) thus, as love to the Lord does not come from man, but from the Lord Himself, therefore the whole heart, soul, mind, and strength, which are recipients, must be the Lord's, and consequently submission must be total. Such is the submission here signified by the words, "We and our ground will be servants unto Pharaoh," for by Pharaoh is repre-

sented the natural principle in general, which is under the guidance and government of the internal celestial principle, in the supreme sense under the guidance and government of the Lord, who in that sense is Joseph.

6139. *And give us seed.*—That hereby is signified influx of the good of charity and of the truth of faith, appears from the signification of *seed*, as denoting the good of charity and the truth of faith, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373; that to give those principles denotes influx, is evident, because they come into man by influx from the Lord.

6140. *That we may live and not die.*—That hereby is signified spiritual life thence derived, and no longer fear of damnation, appears from the signification of *living*, as denoting spiritual life, see n. 5890; and from the signification of *dying*, as denoting damnation, see n. 6119; in the present case the fear of damnation, because in a state of desolation, when man is regenerating, there is not damnation, but the fear of damnation.

6141. *That the ground be not desolate.*—That hereby is signified that the mind will be cultivated with the scientifics of the church, appears (1.) from the signification of *ground*, as denoting the receptacle of truth, see above, n. 6135—6137; the receptacle itself is the mind, in the present case the natural mind, because the ground of Egypt is spoken of; and (2.) from the signification of being *desolate*, as denoting to be without conspicuous truth, in the present case without the scientifics of the church, for by the Egyptians are signified the scientifics of the church, see n. 4749, 4964, 4966, 6004, which are also natural truths. That the land of Egypt denotes the natural mind where scientifics are, may be seen in n. 5276, 5278, 5280, 5288, 5301, wherefore the ground of Egypt denotes that mind specifically; hence then by the ground not being desolate, is signified that the mind should be cultivated with scientifics.

6142. *And Joseph bought all the land of Egypt for Pharaoh.*—That hereby is signified that he appropriated to himself the whole natural mind where the scientifics are, and placed it under general guidance and government, appears (1.) from the representation of *Joseph*, as denoting the internal principle frequently spoken of above; (2.) from the signification of *buying*, as denoting to appropriate to himself, see n. 4397, 5374, 5397, 5406, 5410, 5426; (3.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 6141; and (4.) from the representation of *Pharaoh*, as denoting the natural principle in general, see 5160, 5799, 6015. Thus, buying those things for Pharaoh, denotes that they were placed under general guidance and government in the natural principle.

6143. *And the Egyptians sold every man his field.*—That hereby is signified the abdication and subjection of all things

which are serviceable to the church, appears (1.) from the signification of *selling*, as denoting to alienate so as to be no longer his property, see n. 4098, 4752, 4758, 5886, thus to abdicate and make subject; and (2.) from the signification of *field*, as denoting doctrine which is of the church, and in a general sense the church, see n. 368, 2971, 3310, 3766. Hence it is evident, that by the Egyptians selling every man his field, is signified the abdication and subjection of all things which are serviceable to the church.

6144. *Because the famine prevailed over them.*—That hereby is signified because there was desolation even to despair, appears from the signification of *famine*, as denoting desolation as to those things which are of the church, see n. 5415, 5576; and when this is said to *prevail*, it denotes despair, as in n. 5279, for the last state of desolation is despair. There are several reasons why despair is the last desolation and temptation, n. 5279, 5280, of which we shall only adduce the following; by despair is produced effectual and sensible acknowledgment, that nothing of truth and good is from self, and that men are of themselves damned, but are delivered by the Lord from damnation, and that salvation flows in by truth and good. Despair is also on this account, that the satisfaction of life, which is from the Lord, may be made sensible; for they who come out of that state are like condemned criminals set at liberty from prison. By desolations and temptations also, states contrary to heavenly life are perceived, and hence a sense and perception of the satisfaction and happiness of heavenly life is induced; for the sense and perception of what is satisfactory and happy cannot be derived from any other source than from relation to their contraries; desolations and temptations, therefore, are brought to the utmost pitch, that is, to despair, to the intent that full relations may be had.

6145. *And the land became Pharaoh's.*—That hereby is signified that all things were subjected to the natural principle which was under the guidance and government of the internal, appears (1.) from the signification of the *land becoming his*, as denoting the appropriation and subjection of all things which are signified by the land; and (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015, into which are collated the scientifics signified by Egypt, n. 6115. The reason why it is under the guidance and government of the internal principle, is, because the whole natural principle, both in general and in part, being under the guidance and government of the internal principle, is signified by Joseph being ruler over all the land of Egypt, and also by his being governor over the house of Pharaoh (Gen. xli. 40—43; and chap. xlv.), where are these words, "Joseph said to his brethren, God hath made me a father to Pharaoh, and

lord of all his house, and I rule throughout all the land of Egypt," (verse 8;) hence then it is said of the natural principle, which is under the guidance and government of the internal.

6146. *And he removed that people to cities.*—That hereby is signified that he referred scientific truths to doctrinals, appears (1.) from the signification of *people*, as denoting truths, see n. 1259, 1260, 3295, 3581, in the present case scientific truths, because they are predicated of the people of Egypt; and (2.) from the signification of *cities*, as denoting doctrinals, see n. 402, 2449, 3216, 4492, 4493; hence now to remove the people to cities, denotes to refer scientific truths to doctrinals. This follows from what goes before, viz., that truths were referred to the general or common principle in the natural, n. 6115; for doctrinals are the general or common things to which truths are referred; for the doctrine of the church is digested under its heads, and every head is a general principle of the church. Hence also the people was removed to the cities by Joseph, that thereby might be represented the relation of truths to general or common principles, thus to doctrinals.

6147. *From one end of the border of Egypt, even to the other end thereof.*—That hereby is signified extension through the whole natural principle where scientifics are, appears (1.) from the signification of "*from one end of the border to the other end thereof*," as denoting extension through the whole; and (2.) from the signification of *Egypt*, as denoting the scientific in the natural principle, frequently spoken of above, and hence the natural principle where scientifics are. For the natural principle is what contains, and scientifics are what are contained, hence by Egypt is signified both what contains and what is contained, that is, both the natural principle and the scientific; wherefore also by Pharaoh king of Egypt is signified the natural principle in general, n. 5160, 5799, and also the scientific principle in general, n. 6015; also by the land of Egypt the natural mind, n. 5276, 5278, 5280, 5288, 5301.

6148. *Only the ground of the priests he did not buy.*—That hereby is signified that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself, appears (1.) from the representation of *Joseph*, of whom these things are said, as denoting the internal principle, concerning which see above; (2.) from the signification of *ground*, as denoting the receptacle of truth, see above, n. 6135—6137, in the present case the faculty of receiving good, for the faculty is the receptibility, which must be in a receptacle, to render it a receptacle. This faculty comes from good, that is, through good from the Lord; for unless the good of love flowed in from the Lord, no man would have the faculty of receiving either truth or good; it is the influx of the good of love from the Lord, which causes all things within man to be

disposed for reception : that the faculty of receiving good is from the natural principle, is signified by the ground being in Egypt, for by *Egypt* is signified the natural principle as to scientifics, n. 6142; (3.) from the signification of *priests*, as denoting good, of which we shall speak presently; and (4.) from the signification of *not buying*, as denoting that those faculties were not appropriated to himself, as he had appropriated to himself truths and the goods of truth with their receptacles, (which was done by desolations and supports), because those faculties were from himself, that is, from the internal principle. Hence it is, that by these words, “only the ground of the priests he did not buy,” is signified that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself. The case herein is this: the faculties of receiving good and truth in man, are immediately from the Lord, nor does any assistance in procuring them to himself come from man; for he is always kept in the faculty of receiving good and truth, and by virtue of that faculty he has understanding and will; but the reason why he does not receive is, because he turns himself to evil, in which case the faculty indeed remains, but the passage to the thinking and sensitive principle is shut up against it, on which account the faculty of seeing truth and of being made sensible of good perishes, in proportion as man turns himself to evil, and confirms himself therein by his life and faith. That man contributes nothing at all to the faculty of receiving good and truth, is known from the church doctrine, which teaches that nothing of truth which is of faith, and nothing of good which is of charity, comes from man, but from the Lord; nevertheless man can destroy that faculty in himself. Hence then it may appear manifest, how it is to be understood, that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself. The reason why it is said from the natural principle, is, because the influx of good from the Lord is effected through the internal into the natural principle from the Lord; in which principle, when the faculty of receiving is procured, there is influx, for then there is reception, see n. 5828. In regard to goods being signified by priests, it is to be noted, that there are two principles which proceed from the Lord, viz., good and truth; the Divine Good was represented by priests, and the Divine Truth by kings; hence it is that by priests are signified goods, and by kings truths. Concerning the priesthood and the royalty, which are predicated of the Lord, see n. 1728, 2015, 3670. In the ancient representative church, both the priesthood and the royalty were conjoined in one person, because the good and truth which proceed from the Lord, are united; and they are also conjoined in heaven in the angels. The person in whom those two principles were con-

joined, in the Ancient Church was called Melchizedek, or king of justice; which may be manifest from the Melchizedek who came to Abraham, of whom it is thus written, "Melchizedek the king of Salem brought forth bread and wine, and he was priest to the Most High God; and he blessed Abraham," (Gen. xiv. 18, 19;) that he represented the Lord as to each principle, is evident from this consideration, that he was a king and also a priest, and that he was allowed to bless Abraham, and to offer him bread and wine, which also at that time were symbols of the good of love and the truth of faith. That he represented the Lord as to each principle, is further evident from David, "Jehovah hath sworn, and will not repent; Thou art a priest for ever, after the order of Melchizedek," (Psalm cx. 4,) which words were spoken of the Lord: according to the manner of Melchizedek, denotes that he was both a king and a priest; that is, in the supreme sense, that from Him proceed Divine Good and Divine Truth together. Inasmuch as a representative church was instituted amongst the posterity of Jacob, therefore also the Divine Good and Divine Truth, which proceed united from the Lord, were conjointly represented in one person; but on account of the wars and idolatry of that people, those principles were divided in the beginning, and they who reigned over the people were called leaders, and afterwards judges; and they who officiated in holy things, were called priests, and were of the seed of Aaron and Levites. But afterwards those two principles were conjoined in one person, as in Eli and in Samuel; yet whereas the people were such, that a representative church could not be established amongst them, but only a representative of a church, owing to the idolatrous principle which prevailed amongst them, therefore it was permitted that those principles should be separated, and that the Lord as to Divine Truth should be represented by kings, and as to Divine Good by priests. That this was done in consequence of the wilful desire of the people, but not from the good pleasure of the Lord, is manifest from the word of Jehovah to Samuel, "Obey thou the voice of the people in all that they have said to thee, since they have not rejected thee, but they have rejected me, that I should not reign over them; and thou shalt declare to them the right of a king," (1 Sam. viii. to the end; xii. 19, 20.) The reason why those two principles were not to be separated is, because the Divine Truth separated from the Divine Good damns every one; whereas the Divine Truth united to the Divine Good saves; for from the Divine Truth man is damned to hell, but by the Divine Good he is delivered thence, and is elevated into heaven: salvation is of mercy, thus from the Divine Good; but damnation is, when man refuses mercy, and thus rejects from himself the Divine Good, whence he is left to judgment from Truth. That kings

represent the Divine Truth, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068. That priests represented the Lord as to Divine Good, and that hence by priests is signified good, may be manifest from all those things in the internal sense, which were instituted concerning the priesthood when Aaron was chosen, and afterwards the Levites; as that the high priest should alone enter into the Holy of Holies, and there minister; that the holy things of Jehovah should be for the priest (Levit. xxiii. 20; xxvii. 21); that they should not have part and inheritance in the land, but that Jehovah should be their part and inheritance (Numb. xviii. 20; Deut. x. 9; xviii. 1); that the Levites were given to Jehovah instead of the first-born, and that they were given by Jehovah to Aaron (Numb. iii. 9, 12, 13, 40 to the end; viii. 16—19); that the high priest with the Levites should be in the midst of the camp, when they pitched and when they journeyed (Numb. i. 50—54; ii. 17; iii. 23—38; iv. 1 to the end); that no one of the seed of Aaron, in whom was any spot, should come near to offer burnt-offerings and sacrifices (Levit. xxi. 17—20); besides many more passages (as Levit. xxi. 9—13, and elsewhere). All these things represented in the supreme sense the Divine Good of the Lord; and hence, in a respective sense, the good of love and charity. But the garments of Aaron, which were called the garments of holiness, represented the Divine Truth from the Divine Good; concerning which garments, by the divine merey of the Lord, more will be said in the explanations upon what is written in Exodus. Inasmuch as truth is signified by kings, and good by priests, therefore kings and priests in the Word are frequently named together, as in the Apocalypse, “Jesus Christ hath made us *kings and priests* unto God and his Father,” (Apoc. i. 6; v. 10;) kings are said to be made from the truth which is of faith, and priests from the good which is of charity, thus truth and good, with those who are in the Lord, are conjoined, as they are in heaven, as stated above, and this is meant by being made kings and priests. So in Jeremiah, “It shall come to pass in that day, the heart of *the king* and of the princes shall perish, and *the priests* shall be astonished, and the prophets shall wonder,” (iv. 9.) Again, “The houses of Israel are ashamed, *their kings* themselves, their princes, and *their priests*, and their prophets,” (ii. 26). Again, “*The kings of Judah*, the princes, *the priests* and prophets, and the inhabitants of Jerusalem,” (viii. 1;) in these passages kings denote truths, princes primary truths, n. 1486, 2089, 5044, priests denote goods, and prophets those who teach, n. 2534. It is moreover to be noted, that it is evident from a similar law concerning the fields of the Levites, that Joseph’s not buying the ground of the priests was a representative that all the faculty of receiving truth and good is from the Lord; the law is thus

expressed in Moses, "*The field of the suburb of the cities of the Levites shall not be sold, because it is an eternal possession to them,*" (Levit. xxv. 34;) by this is meant, in the internal sense, that no man ought to claim to himself anything of the good of the church, which is the good of love and charity, because it is from the Lord alone.

6149. *Because a portion was appointed to the priests by Pharaoh.*—That hereby is signified that on that account it was ordained by the natural principle, which was under the guidance and government of the internal, appears (1.) from the signification of an *appointed portion*, as denoting what is ordained (made orderly); and (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015; and inasmuch as that ordination in the natural principle comes from the internal, therefore it is added, under the guidance and government of the internal, which was also represented by Joseph being governor over all Egypt, and likewise over the house of Pharaoh, see n. 6145.

6150. *And they did eat their appointed portion which Pharaoh gave them.*—That hereby is signified that goods did not appropriate to themselves more than according to ordination (orderly arrangement), appears (1.) from the signification of *eating*, as denoting to appropriate to themselves, see n. 3168, 3513, 3596, 3832, 4745; and (2.) from the signification of the *appointed portion*, as denoting what was ordinate, as just above, n. 6149: thus, by eating the appointed portion, is signified, that goods did not appropriate to themselves more than according to ordination. That it was from the natural principle, which is represented by Pharaoh, that is, in the natural principle under the guidance and government of the internal, may be seen also just above, n. 6149.

6151. *Wherefore they did not sell their ground.*—That hereby is signified that therefore they had no need to abdicate and submit them, appears (1.) from the signification of *selling*, as denoting to abdicate, see above, n. 6143, thus to submit, for what is abdicated, is submitted to another; and (2.) from the signification of *their ground*, viz., the ground of the priests of Egypt, as denoting the faculty of receiving good in the natural principle, see also above, n. 6148; that *therefore they had no need*, viz., to abdicate and submit them, is signified by the expression, *wherefore they did not*.

6152. *And Joseph said unto the people.*—That hereby is signified influx of the internal principle into scientific truths, appears (1.) from the signification of *saying*, as denoting perception, see n. 6063, and since it is predicated of the internal principle, which is Joseph, it denotes influx, for what is perceived in the external principle, flows in from the internal; (2.) from the representation of *Joseph*, as denoting the internal

principle, so frequently mentioned above; and (3.) from the signification of the *people*, as denoting scientific truths, see n. 6146.

6153. *Behold, I have bought you this day, and your ground for Pharaoh.*—That thereby is signified that he procured those things to himself, and subjected them to the general principle in the natural, which was under the guidance and government of the internal principle (1.) appears from the signification of *buying*, as denoting to appropriate and to procure, see n. 4397, 5374, 5397, 5406, 5410, 5426: and (2.) from the signification of *ground*, as denoting the receptacles of truth, see n. 6135—6137. That to subject them to the general principle in the natural, is signified by buying them for Pharaoh, by whom is represented the natural principle in general, see n. 5160, 5799, 6015; it is said, under the guidance and government of the internal principle, according to what was explained above, n. 6145.

6154. *Lo, here is seed for you, and ye shall sow the ground.*—That hereby is signified the good of charity and the truth of faith, which were to be implanted, appears (1.) from the signification of *seed*, as denoting truth derived from good, or faith derived from charity, thus both principles, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, 3671; (2.) from the signification of *sowing*, as denoting to implant; and (3.) from the signification of *ground*, as denoting receptacles, see n. 6135—6137: but when truth and good are implanted, the ground no longer signifies a receptacle, but that which is of the church, as a field, n. 566.

6155. *And it shall be in the produce.*—That hereby is signified fruit thence derived, appears from the signification of *produce*, as denoting fruit; for the harvest, which is the produce of the field, is its fruit.

6156. *That ye shall give the fifth part unto Pharaoh.*—That hereby are signified remains, that they are for the general principle which is under the guidance and government of the internal, appears from the signification of *five*, and of *the fifth part*, as denoting remains, see n. 5291, 5894; and from the representation of *Pharaoh*, as denoting the general principle in the natural, as above, 6153; it is said, under the guidance and government of the internal principle, for the reason spoken of above, n. 6145. What is meant by remains, may be seen, n. 1050, 1738, 1906, 2284, 5135, 5897, 5898, viz., that they are goods and truths from the Lord stored up in the interior man; these are remitted into the exterior or natural man, when he is in a state of good, but on his coming into a state of evil they are instantly drawn back and stored up again lest they should be mixed with evils, and thereby perish. When man cannot be regenerated, remains are in this case well reserved with him in

his interiors: but whilst man is regenerating, they are then remitted from the interiors to the exteriors, so far as he is regenerated; the reason whereof is, because by regeneration the interiors are conjoined with the exteriors, and act in unity; and in this case they are first remitted into general principles, and next into particulars; hence, as the regeneration of the natural principle is here treated of in the internal sense, it may be known what is meant by remains being for the general principle in the natural.

6157. *And four parts shall be for yourselves.*—That hereby are signified those things which are not yet remains, appears from the signification of *four parts*, when predicated of what is subtracted from the fifth part, by which are signified remains, n. 6156, as denoting those things which are not yet remains. By four the same is signified as by two, viz., things which are pairs, and which are conjoined, n. 1686, as are good and truth; as these are not yet made remains, they are here signified by four parts; for goods and truths are not made remains until they are appropriated to man, and they are then first appropriated to man when they are received from affection in freedom.

6158. *For seed of the field.*—That hereby is signified for the nourishment of the mind, appears from the signification of *seed*, as denoting truth and good, thus faith and charity, see above, n. 6154; and from the signification of *field*, as denoting in a general sense the church, see n. 2971, 3766, and in a particular sense the church with man, thus the man in whom the church is, that is, he who receives truth and good. When man is called a field, it is his mind which is meant, for man is man not from the external form, but from his mind, that is, from understanding and will, which constitute the mind, also from the truth of faith and the good of charity, which constitute the still more inward mind; when this mind is in the genuine sense a man, it is nourished and supported by truth and good; and whereas truth and good are signified by seed, nourishment is also signified by it; which is also evident from the words which immediately follow, “For your food, and for them in your houses, and for food for your infants.” Hence then it is, that seed of the field denotes the nourishment of the mind.

6159. *And for your food, and for them in your houses.*—That hereby is signified that hence the good of truth may be in all things, collectively and individually, appears from the signification of *food*, as denoting the good of truth, see n. 5410, 5426, 5487, 5582, 5588, 5655; and from the signification of *those who were in their houses*, as denoting all and everything of good derived from truth; thus “for food to them in their houses,” denotes the good of truth in all and everything. In regard to the good of truth being in all things collectively and individually, the case is this; in proportion as man is regenerated, in the

same proportion good insinuates itself into all and everything belonging to him, for the affection of good becomes the universally reigning principle with him, and what reigns universally, reigns also singularly, that is, in all things, and in each. This may be manifest from the ruling affection in every one; whatsoever this affection is, it is present in every particular of his will, and also of his thought; and although it does not always appear to be present in the thought, it nevertheless is in it; the reason why it does not appear, is, because at those moments it is clothed with the affections which are insinuated through objects, and as these affections are put off, so the ruling affection presents itself conspicuously. This cannot better be evidenced than from the case of spirits and angels; the spirits who are evil, or in whom evil bears rule, are evil in all things, and in every thing; even when they speak what is true, and act what is good, for in so doing they intend only to deceive others, by gaining the credit of being good, and thus by beguiling under a semblance of good; when this is the case, it is manifestly heard merely from the tone of their speech, and it is also perceived from their sphere. The angels in heaven, in whom good reigns universally, are good in all things, that is, with them good from the Lord shines forth in all things, and in everything; even if they do anything of evil in an external form, still it is their end or intention that good may thence come forth. From these considerations it may be manifest, that where good universally reigns, it reigns in all things collectively and individually, and in like manner evil; for the universally reigning principle then first exists, when all the particulars are such, and according to their quality and quantity is the universal principle; for what is called universal, is universal from this circumstance, that it is in all things individually.

6160. *And for food for your infants.*—That hereby is signified in those things which are of innocence, appears from the signification of *food*, as denoting the good of truth, as just above, n. 6159; and from the signification of *infants*, as denoting innocence, see n. 430, 3183, 5608.

6161. *And they said, Thou hast made us alive.*—That hereby is signified spiritual life no otherwise nor from any other source, appears from the signification of *making alive*, as denoting spiritual life, see n. 5890; inasmuch as the subject treated of in the preceding pages is the vivification or regeneration of the natural principle, and the whole process is there described, which is such and no other; therefore it is added, that it is no otherwise, nor from any other source.

6162. *Let us find grace in the eyes of our lord.*—That hereby is signified the will that thus things may be subjected, and humiliation, may appear from this consideration, that those words, after all things belonging to them were abdicated, are words of

acknowledgment, thus also of the will that they may be so subjected, and thereby that they are words of humiliation. That these things are in those words, is manifest from the state in which they then were, which state is also evident from the preceding and succeeding series.

6163. *And we will be servants to Pharaoh.*—That hereby is signified that they renounce their proprium (selfhood), and submit to the natural principle which is under the guidance and government of the internal, appears (1.) from the signification of *servants*, as denoting to be without liberty grounded in the proprium, see n. 5760, 5763, thus to renounce the proprium; and (2.) from the signification of *being to Pharaoh*, as denoting to be submitted to the natural principle which is under the guidance and government of the internal, see n. 6145.

6164. *And Joseph appointed it for a statute.*—That hereby is signified a conclusion from consent, appears from the signification of *appointing for a statute*, as denoting to conclude from consent, for what is appointed for a statute is done from consent on each side, and is referred amongst those things which are ordained from agreement, and thus duly.

6165. *Even to this day.*—That hereby is signified to eternity, appears from the signification of the expression, “even to this day,” as denoting to eternity, see n. 2838, 4304.

6166. *Over the land of Egypt, that a fifth part should be for Pharaoh.*—That hereby are signified remains as before, see n. 6156.

6167. *Except the ground of the priests only, which became not Pharaoh's.*—That hereby are signified the faculties of receiving good, that they are immediately from the internal principle, see above, n. 6148. What has been now said concerning the conjunction of the natural principle with the internal, thus concerning its regeneration by means of repeated desolations and vivifications, must necessarily appear to the man of the church at this day as something hitherto unheard of. Nevertheless, the case is really so, and is amongst those things with which even the simple spirits in another life are well acquainted; wherefore, when the Word is read by man, they who are in the other life, inasmuch as they are in the internal sense of the Word, not only perceive all the above things, but moreover they see innumerable Arcana therein, and such as cannot be expressed by any human speech; those which have been adduced are only a few in comparison.

6168. Verses 27—31. *And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possession therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: and the days of Jacob, the years of his life, were seven years, and forty and a hundred years. And the days of Israel drew near that he must die; and he called*

his son Joseph, and said unto him, *If, I pray, I have found grace in thine eyes, put, I pray thee, thy hand under my thigh, and do with me mercy and truth; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the head of the bed. And Israel dwelt in the land of Egypt*, signifies that spiritual good lived amongst the scientifics which were of the church: *in the land of Goshen*, signifies in the midst of them: *and they had possession therein*, signifies given and ordained thus by the internal principle: *and were fruitful and multiplied exceedingly*, signifies hence the goods of charity and the truths of faith: *and Jacob lived in the land of Egypt*, signifies the truth of the natural principle that it was in scientifics: *seventeen years*, signifies the state there: *and the days of Jacob, the years of his life, were seven years, and forty and a hundred years*, signifies a general state and its quality: *and the days of Israel drew near that he must die*, signifies the state immediately before regeneration: *and he called his son Joseph*, signifies the presence of the internal principle: *and said unto him, If, I pray, I have found grace in thine eyes*, signifies desire: *put, I pray thee, thy hand under my thigh*, signifies holy obligation: *and do with me mercy and truth*, signifies humiliation: *bury me not, I pray thee, in Egypt*, signifies regeneration not in scientifics: *but I will lie with my fathers*, signifies life such as the ancients had: *and thou shalt carry me out of Egypt*, signifies that there may be elevation out of scientifics: *and bury me in their sepulchre*, signifies such regeneration: *and he said, I will do according to thy word*, signifies that so it shall be done by Providence from the Divine (Being): *and he said, Swear unto me*, signifies that it may be irrevocable: *and he sware unto him*, signifies that it is irrevocable: *and Israel bowed himself upon the head of the bed*, signifies that he turned himself to those things which are of the interior natural principle.

6169. *And Israel dwelt in the land of Egypt*.—That hereby is signified that spiritual good lived amongst the scientifics which are of the church, appears (1.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451; (2.) from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and (3.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301: that Egypt signifies the scientifics of the church, may be seen, n. 4749, 4964, 4966, 6004.

6170. *In the land of Goshen*.—That hereby is signified in the midst of them, appears from the signification of the *land of Goshen*, as denoting the midst or inmost in the natural principle,

see n. 5910, 6028, 6031, 6068; thus in the midst of scientifics, because Goshen was the best tract of land in Egypt.

6171. *And they had possession therein.*—That hereby is signified given and ordained thus by the internal principle, appears from the signification of *possession*, as denoting a station of spiritual life, see n. 6103; and whereas Joseph gave it them for a possession (verse 11), it signifies that that station was given and ordained by the internal principle; that this is signified, follows from the series.

6172. *And were fruitful and multiplied exceedingly.*—That hereby are signified the consequent goods of charity and truths of faith, appears (1.) from the signification of being *fruitful*, as denoting to produce the goods which are of charity; and (2.) from the signification of *multiplying*, as denoting to produce the truths which are of faith, see n. 43, 55, 913, 983, 2846, 2847. For to be made fruitful has reference to fruits, which in the internal sense signify works of charity; and to be multiplied has reference to a multitude, which in the internal sense is predicated of the truths of faith; for, in the Word, *much* is an expression applied to truths, but *great* to goods.

6173. *And Jacob lived in the land of Egypt.*—That hereby is signified the truth of the natural principle that it was in scientifics, appears (1.) from the signification of *living*, as denoting spiritual life, see n. 5890; (2.) from the representation of *Jacob*, as denoting the truth of the natural principle, see n. 3505, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538; and (3.) from the signification of the *land of Egypt*, as denoting the scientifics of the church, see just above, n. 6169.

6174. *Seventeen years.*—That hereby is signified the state there, appears from the signification of *seventeen*, as denoting from beginning to end, or from the beginning to what is new, see n. 755, 4670; and from the signification of *years*, as denoting states, see n. 487, 488, 493, 893; thus in this passage, by seventeen years which Jacob lived in Egypt, is signified the beginning of a state of spiritual life in the natural principle amongst scientifics even to its end. That all numbers in the Word are significative of things, may be seen, n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.

6175. *And the days of Jacob, the years of his life, were seven years and forty and a hundred years.*—That hereby is signified a general state and its quality, may be manifest, if the numbers, seven, forty, and a hundred be unfolded; what seven imply, see n. 395, 433, 716, 728, 881, 5265, 5268; what forty, n. 730, 862, 2272, 2273; and what a hundred, n. 1988, 2636, 4400; but the numbers thus compounded, cannot easily be explained, for they contain more things than can be reduced to a sum, and expressed to the apprehension. These numbers in general contain an entire state of the thing represented by Jacob, and its

quality; the angels see these things in one complex, merely from that number; for with them, all the numbers in the Word fall into ideas of things. This has also been shewn from this circumstance, that occasionally numbers in a long series have been seen by me, and instantly it was said by the angels, that they involved things in a series, concerning which they discoursed amongst themselves. Hence, also, the most ancient people, who were of the celestial church, made a constant computation even from numbers, into which were conveyed celestial things, not so comprehensible to the ideas of the natural mind. But after their times, these perished together with the perception of celestial things, nothing remaining but the knowledge of what was signified in general by the simple numbers, as three, six, seven, twelve, but not so what was signified by the compound numbers. But at this day it is not even known that numbers in the Word signify anything except number; wherefore what has been said on the subject will possibly be thought incredible.

6176. *And the days of Israel drew near that he must die.*—That hereby is signified the state immediately before regeneration, appears (1.) from the signification of *drawing near*, as denoting to be nigh, thus immediately before; (2.) from the signification of *days*, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; (3.) from the representation of *Israel*, as denoting spiritual good, see above, n. 6169; and (4.) from the signification of *dying*, as denoting to rise again, and to be raised up into life, viz., spiritual life, see n. 3326, 3498, 3505, 4618, 4621, 6036, thus to be regenerated, for he who is regenerated, rises again from spiritual death, and is raised up into new life.

6177. *And he called his son Joseph.*—That hereby is signified the presence of the internal principle, appears from the signification of *calling to himself*, as denoting to make present to himself, thus presence; and from the representation of *Joseph*, as denoting the internal principle, see frequently above, n. 6089, 6117, 6120, 6128, 6132, 6136, 6145, 6149, 6152, 6153, 6156, 6163, 6167.

6178. *And said unto him, If, I pray, I have found grace in thine eyes.*—That hereby is signified desire, appears from the affection which prevailed in Jacob, when he spake these things with Joseph; this affection is in this form of speech; for the words, *If, I pray, I have found grace in thine eyes*, are merely a form of speech, by which the affection, thus the desire of the will, is expressed, as also above, n. 6162.

6179. *Put, I pray thee, thy hand under my thigh.*—That hereby is signified a holy obligation, appears from the signification of placing the hand under the thigh, as denoting an obligation by that which is of conjugal love from all the ability,

for by *hand* is signified ability, n. 878, 3091, 4931—4937, 5328, 5544; and by *thigh*, that which is of conjugal love, see n. 3021, 4277, 4280, 4575, 5050—5062. The conjugal principle, in the supreme sense, is the union of the Divine and of the Divine Human in the Lord; hence it is the union of Divine Good and Divine Truth in heaven, for what proceeds from the Lord is Divine Truth from Divine Good, hence heaven is heaven, and is called a marriage, for the conjunction of good and truth there, which proceeds from the Lord, is what constitutes it; and whereas the Lord is the good there, and heaven is the truth thence derived, therefore the Lord in the Word is called the bridegroom, and heaven and also the church is called the bride, for good and truth make a marriage, and their conjunction is what is meant by the conjugal principle. Hence it is evident how holy a thing it was to be obliged by the conjugal principle, which was signified by placing the hand under the thigh. From the above marriage of good and truth, genuine conjugal love descends, concerning which and its sanctity, see n. 2727—2759.

6180. *And do with me mercy and truth.*—That hereby is signified humiliation, appears from the signification of *doing mercy*, as denoting the good of love, and from the signification of *doing truth*, as denoting the truth of faith, of which significations we shall speak presently; when these words are spoken, they are words of supplication, and thus of humiliation. The reason why *doing mercy* denotes the good of love, is, because all mercy is of love, for he who is principled in love or charity, is also principled in mercy; and in this case love and charity with him become mercy, when a neighbor is in want or misery, and in that state he affords him help; hence it is that by *mercy* is signified the good of love. The reason why *doing truth* denotes the truth of faith, is, because all truth is of faith, wherefore also in the original tongue faith is signified by the same expression. As the good of love and the truth of faith are in the closest conjunction, and the one is not given without the other, therefore this form of speaking was customary amongst the ancients, because it was known to them that the good of love was inseparable from the truth of faith; and this being the case, those two principles are frequently in the Word spoken of conjointly, as in Exodus, “Jehovah great in *mercy and truth*,” (xxxiv. 6.) And in the Second Book of Samuel, “David said to the men of Jabesh, May Jehovah do with you *mercy and truth*,” (ii. 5, 6.) And in the same book, “David said to Ittai the Hittite, Return and take back thy brethren with thee with *mercy and truth*,” (xv. 20.) And in Hosea, “Jehovah hath a controversy with the inhabitants of the earth, because *there is no truth nor mercy* nor the knowledge of Jehovah in the earth,” (iv. 1.) And in David, “All the ways of Jehovah are *mercy*

and truth to such as keep his covenant," (Psalm xxv. 10.) Again, "O Jehovah! thou wilt not withhold thy tender mercies from me, *thy mercy and thy truth* shall continually preserve me," (xl. 11.) Again, "I will sing of the eternal *mercies of Jehovah*, with my mouth will I make known *thy truth* to generation and generation. For I have said, *Mercy* shall be built up for ever, *Thy truth* shalt thou establish in the very heavens. Justice and judgment are the support of thy throne, *mercy and truth* stand firm before thy faces," (lxxxix. 1, 2, 14.) And again in David, (Psalm xxvi. 3; xxxvi. 6; lvii. 3, 10; lxi. 7; lxxxv. 10; lxxxvi. 15; lxxxix. 24, 23; xcii. 2.)

6181. *Bury me not, I pray thee, in Egypt.*—That hereby is signified regeneration not in scientifics, appears (1.) from the signification of *burying*, as denoting resurrection and regeneration, see n. 2916, 2917, 4621, 5551; and (2.) from the signification of *Egypt*, as denoting scientifics, see frequently above. What is meant by regeneration not in scientifics, may be seen in what presently follows, n. 6183.

6182. *But I will lie with my fathers.*—That hereby is signified life such as the ancients had, appears (1.) from the signification of *lying*, as denoting life, for to lie is here to be buried with them, and inasmuch as to be buried denotes resurrection and regeneration, to lie with them denotes life, for resurrection is into life, and in like manner regeneration; and (2.) from the signification of *fathers*, as denoting those who were of the ancient and of the most ancient church, see n. 6075, thus denoting the ancients.

6183. *And thou shalt carry me out of Egypt.*—That hereby is signified that there may be elevation out of scientifics, appears (1.) from the signification of *carry me*, as denoting elevation, for from Egypt to the land of Canaan is described as an ascent, whereby is signified elevation, n. 3084, 4539, 4969, 5406, 5817, 6007, so by carrying thither out of Egypt; and (2.) from the signification of *Egypt*, as denoting scientifics, see above. It may be expedient briefly to say what is meant by elevation from scientifics; the regeneration of the natural principle is effected by the insinuation of spiritual life from the Lord through the internal man into the scientifics in that principle; this insinuation has been treated of in this chapter. When man is thus regenerated, if he be capable of being further regenerated, he is elevated thence to the interior natural principle, which is under the immediate guidance and government of the internal; but if the man be not of such a quality, his spiritual life is then in the exterior natural principle. Elevation is effected by a withdrawing from sensuous and scientifics, and thus by elevation above them; the man then comes into a state of interior thought and affection, and thus more interiorly into heaven. They who are in this latter state, are in the internal church; but they who

are in the former state, are in the external church, and are represented by Jacob, whereas the others are represented by Israel. These things are mentioned, to the intent that Jacob may become Israel, and thereby by him as Israel may be represented spiritual good which is in the interior natural principle, and thus the internal spiritual church.

6184. *And bury me in their sepulchre.*—That hereby is signified such regeneration, appears from the signification of *burying*, as denoting regeneration, see above, n. 6181; thus *to be buried* in their sepulchre, or in the same sepulchre, denotes such regeneration.

6185. *And he said, I will do according to thy word.*—That hereby is signified that so it shall be done [of Providence from the Divine (Being)], appears from the signification of *doing according to the word* of any one, as denoting that so it shall be done. The reason why it is added, of Providence from the Divine (Being), is, because Abraham, Isaac, and Jacob represented three (things or principles), but which make one; in the supreme sense, in the Lord, Abraham represented the very Divine (principle) itself, Isaac the Divine rational, and Jacob the Divine natural, n. 3305, 4615, 6098; and in the respective sense with man, the inmost principle which is celestial good, the interior which is spiritual good, and the exterior which is natural good. These are signified by those three in one sepulchre, because by sepulchre is signified resurrection into life and regeneration, n. 2916, 2917, 4621, 5551.

6186. *And he said, Swear unto me.*—That hereby is signified that it may be irrevocable, appears from the signification of *swearing*, as denoting an irrevocable confirmation, see n. 2842.

6187. *And he sware unto him.*—That hereby is signified that it was irrevocable, appears from the signification of *swearing*, as denoting what is irrevocable, see just above, n. 6186.

6188. *And Israel bowed himself upon the head of the bed.*—That hereby is signified that he turned himself to those things which are of the interior natural principle, appears from the signification of *bowing himself*, as here denoting to turn himself; and from the signification of *bed*, as denoting the natural principle, of which we shall speak presently; thus the head of the bed denotes what is superior in the natural principle, that is, what is interior, for by head in the Word, where it is named, is signified what is interior, and this in respect to the body, which is exterior. By his turning himself to those things which are of the interior natural principle, is signified that natural truth, which is Jacob, was elevated to spiritual good, which is Israel, according to what was said and explained above, n. 6183. The reason why bed denotes the natural principle is, because the natural principle is beneath the rational, and serves it as a bed;

for the rational principle lies down as it were on the natural, and because the natural is thus spread out underneath, it is therefore called a bed; as also in Amos, "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be taken out, that dwell in Samaria, *in the corner of a bed, and in the extremity of a couch,*" (iii. 12;) in the corner of a bed denotes the lowest of the natural principle; and in the extremity of a couch denotes in the sensual principle; for by the people Israel, who had Samaria for a metropolis, was represented the Lord's spiritual kingdom; of this it is said, as of the father Israel in this passage, that it is on the head of the bed, for spiritual good, which is represented by the father Israel, is the head of the bed; but when they turn themselves thence to those things which are of the lowest natural principle, and which are of the sensual, it is then said that they are in the corner of the bed and in the extremity of the couch. Again, in the same prophet, "They who lie *on beds of ivory, and stretch themselves upon their couches,*" but on the breach of Joseph they are not affected with grief," (vi. 4, 6;) beds of ivory are the pleasures of the lowest natural principle, which are the pleasures of those who are proud; not to be affected with grief on the breach of Joseph, denotes to have no concern about the dissipation of good from the internal principle. So in David, "If I shall enter within the tent of my house, if *I shall ascend upon the couch of my bed,*" (Psalm cxxii. 3;) the tent of my house denotes the holy principle of love, n. 414, 1102, 2145, 2152, 3312, 4391, 4128, 4599; to ascend upon the couch of the bed, denotes upon the natural principle to the truth which is from the good of love. It may be manifest to every one, that to enter within the tent of the house, and to ascend upon the couch of the bed, is a prophetic (saying), which cannot be understood without the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND
THE COMMERCE OF THE SOUL WITH THE BODY.

6189. *THAT two angels from heaven, and two spirits from hell, are attendant on man, and that hence he has communication with each (place), and also that hence he has liberty to turn to the one or to the other, was shewn at the close of the chapters xlv. and xlv.; but that all and singular things appertaining to man flow in according to his liberty, evil from hell, and good from heaven, that is, through heaven from the Lord, is a fact of which man is ignorant, and therefore possibly he will scarcely believe it.*

6190. *As the subject treated of is concerning influx, and as*

this word is so often mentioned, it is necessary previously to say what influx is. The meaning of spiritual influx cannot be better shewn than by natural influxes, which exist and appear in the world; for instance, by the influx of heat from the sun into all things of the earth, with all its variety according to the seasons of the year and the climates of the earth; and by the influx of light into the same things, with all its variety likewise according to the times of the day and also of the year, and in a different manner according to climates. From the influx of heat from the sun into all things of the earth, whence comes vegetative life, and from the influx of light into the same things, whence comes what aids that life, and also colors and appearances of beauties, in like manner from the influx of sound into the ear, and from others of a similar kind, it may be comprehended what is the influx of life from the Lord, who is the Sun of heaven, from whom comes the heavenly heat which is the good of love, and the heavenly light which is the truth of faith. The influx of these principles is also manifestly felt; for the heavenly heat, which is love, constitutes the vital heat which is in man, and the heavenly light, which is truth, constitutes his understanding, for the truth which is of faith, which proceeds from the Lord, enlightens his intellectual principle; but in both cases with much variety, for the effect produced is according to reception on the part of man.

6191. *That man is ruled through angels and spirits by the Lord, has been given me to know by experience so manifest, as not to leave the smallest doubt concerning it; for now, through a course of several years, all my thoughts and affections, as to the most simple minutiae of them all, have flowed in by means of angels and spirits. This it has been given me to perceive so evidently, that nothing could be more evident; for I have perceived, I have seen, I have heard, who they were, what was their quality, and where they were: and when anything adverse fell into the thought or will, I have discoursed with them, and chided them; and I have also observed, that the power they had of infusing such things was restrained by the angels, and also in what manner, and likewise that they were frequently driven away; and when they were driven away, that new (spirits) were present in their place, from whom again there was influx. It has been also given me to perceive whence those spirits were, or of what societies they were the subjects; an opportunity of discoursing with the societies themselves has likewise frequently been granted me. And notwithstanding that all things, as to the most single particulars of the thoughts and affections, flowed in through spirits and angels, still I thought and willed as before, and conversed with men as before; nothing different from my former life being observed by any one. I am aware that scarcely any one believes in this sort of communication, but still it is an eternal truth.*

6192. *It has been shewn me to the life, in what manner spirits*

flow in to man; when they come to him, they put on all the things of his memory, and thus all which the man has learnt and acquired from infancy; the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but they are not allowed to enter further into man, than to the interior things which are of the thought and will, not to the exterior things, of the actions and speech; for these latter come into act by a general influx from the Lord without the mediation of particular spirits and angels. But although spirits act the part of man with a man as to those things which are of his thought and will, still however they do not know that they are attendant on man, because they possess all things of his memory, and believe that those things are not another's, but their own: and also lest they should hurt man, for unless the spirits from hell attendant on man believed those things to be their own, they would attempt by every method to destroy man as to the body and soul, for this is infernal delight itself.

6193. *Inasmuch as spirits thus possess all the things which are of man's thought and will, and angels the things which are yet more inward, and man is thereby most closely conjoined to them, he cannot otherwise perceive and feel, than that it is himself who thinks and wills; for in the other life there are such communications, every one in a society containing similar spirits believes that to be his own, which is another's. When, therefore, the good come into a heavenly society, they enter instantly into all the intelligence and wisdom of that society, inasmuch that they know no other than that those things are in themselves; so also it is with a man and with a spirit attendant upon him. The things which flow in from spirits from hell, are evils and falses, but the things which flow in from angels from heaven, are goods and truths: thus by these opposite influxes, man is kept in the midst, and thereby in freedom. The things from the angels flow in through more inward principles, and thus they are not so apparent to the external sense as the things which flow in from evil spirits. The angels also are by no means willing to hear that the influxes of good and truth are from themselves, but that they are from the Lord; and if it be thought otherwise, they are indignant, for they are in the manifest perception that it is so, and they love nothing more than that they may not will and think from themselves, but from the Lord. On the other hand, evil spirits are angry if they are told that they do not think and will from themselves, because this is contrary to the delight of their loves; and more so when they are told, that life is not in them, but that it flows in. When this is shewn them by living experience, which has been often done, they then confess indeed that it is so, for they cannot speak against experience: nevertheless after some pause they deny it, nor are they then willing, that it should be any longer confirmed by experience.*

6194. *It has occasionally happened, that I have thought with myself, and also that I have discoursed with others, without reflecting that exciting spirits were present; but instantly afterwards the spirits accosted me, and told the state in which they then were, viz., that they knew no other than that they were (the persons) who thought, and this with me in such a manner, that the nearest believed themselves to be entirely the thinkers, but the more remote less so, and they who were still more remote, still less so. And it was also shewn, what societies flowed in to the spirits, as into their subjects.*

6195. *There have been spirits attendant on me a long time, neither remarkably good nor remarkably evil, a little above the head; they had the power to flow in thoroughly into the affections, and inasmuch as they willed this, they also after a pause entered, and bound themselves with me in such a manner, that it seemed as if they could scarcely be separated. I discoursed with them on the subject, shewing the expediency of their separation, but they were not able to effect it; when they attempted it, and separated themselves a little, they communicated such a dulness to my thoughts, that I could not think except confusedly and abruptly, and I felt a painful sensation in my head, such as is experienced by those who fall into a swoon. Hence it was made evident in what manner loves conjoin, and that hence is the conjunction of all in the other life; wherefore the spirits who enter into the very affections themselves, possess another; such also is the case in the world when one man favors another's love; whereas truths do not conjoin, but the affections of truth. Hence it was manifest to me, how man is conjoined either with heaven or with hell, viz., by loves; with hell by self-love and the love of the world, but with heaven by neighborly love and the love of God. It was also manifest that a man bound to hell cannot possibly be loosed from thence, except by Divine means from the Lord: which was likewise shewn from those who were bound with me only by slight affections, inasmuch as I was not loosed from them except by intermediate loves, whereby they were gradually conjoined with others; and as they were separated, they appeared to be removed to a distance from me towards the left in front; the separation was effected by changes of the state of the affections, for as the affections were changed, so they receded. Hence also it is evident, whence come the appearances of distances in the other life.*

6196. *That spirits are associated to man according to his loves, has been made known to me from manifold experience; as soon as I have begun to love anything intensely, spirits were present who were principled in such love, nor were they removed until the love ceased.*

6197. *As often as anything has fallen into the thought, and into the desires of the will, the source of which I have not known,*

so often, when I have willed to know it, it has been shewn me from what societies it came, and sometimes by what spirits as subjects; and on such occasions they have discoursed with me, and confessed that they thought the thing, and likewise that they knew that it flowed in to me, and appeared to myself as in me. The deceitful, who appear directly above the head, have occasionally flowed in to me with such subtlety, that I knew not whence the influx was, and could scarcely perceive otherwise than that what flowed in was in myself and from myself, as is the usual perception with others: but as I knew of a certainty that it was from another source, such an exquisite perception was given me from the Lord, that I perceived each single influx of them, also where they were, and who they were: when they observed this, they were exceedingly indignant, especially because I reflected upon what came from them; that reflection flowed in through the angels. Those deceitful spirits principally insinuated such things as were contrary to the Lord; and on this occasion it was also given me to reflect upon the fact, that no one in hell acknowledges the Lord, but that on the contrary, they are contumelious against Him, so far as it is allowed them; yet that they are not displeased to hear mention made of the Father the Creator of the universe. Hence, as from a most manifold proof, it is evident, that the Lord is He who rules the universal heaven, as He himself teaches in Matthew, "All power is given unto me in heaven and in earth," (xxviii. 18;) and that they are opposed to the Lord, because they are opposed to heaven, where the Lord is all in all.

6198. There have been spirits attendant upon me, who supposed that themselves were they who lived, and that I had life from no other source than from them, thus that they were I; but when they were told, that they were separate spirits, and that I also was a spirit as to the interiors, they could not believe it. In order to convince them, they were separated, and thereby it was shewn me that they were spirits by themselves; nevertheless they were still unwilling to believe, and were obstinately pressing; they went away for a time, and when they returned, they were in a like persuasion. Hence also it may be manifest, that spirits know no other than that the things appertaining to man are their own. But they who are of such a quality as obstinately to believe so, are not easily admitted to men, because they cannot be separated without difficulty. A like persuasion indeed is impressed on all other spirits, to the intent that they may be serviceable to man, but with a difference.

6199. Another spirit also supposed himself to be me; inso-much that he believed, when he discoursed with me in my mother tongue, that he spake from his own, saying, that that tongue was his: but it was shewn, that the language proper to spirits is quite different, and that it is the universal language of all, and

that from it ideas flowed in to my mother tongue, and thus they spake not from themselves but in me: and that this is a proof that they not only come into those things which are man's, but also suppose them to be their own.

6200. *Inasmuch as I have now for nine* years continually been in consort with spirits and angels, I have carefully observed how the case is with influx. During the exercise of thought, the material ideas thereof have appeared as it were in the midst of a kind of wave, which it was observed was nothing else than such things as were adjoined to that subject in the memory, and thus the full thought appears to spirits: but on such occasion nothing else comes to man's apprehension than that which is in the midst, and thus it appeared as material. I likened the surrounding wave to spiritual wings, by which the thing thought of is elevated out of the memory. Hence man has a perception of a thing. That in this surrounding waving matter there were innumerable things agreeing with the thing thought of, was manifest to me from this consideration, that the spirits, who were in a more subtle sphere, knew from-thence all those things which I had ever known on that subject; and thus that they fully imbibe and put on all things which are of man; and genii, who only attend to the lusts and affections, those things which are of the loves. To illustrate this by an example; whilst I was thinking of a man who was known to me, instantly the idea of him, such as appears when his name is mentioned before man, was presented in the midst, but round about, like something waving and volatile, were all the things I had known and thought about him from childhood; hence the whole of him, such as he was in my thought and affection, appeared in an instant amongst the spirits. When I have been thinking also concerning any city, the spirits instantly knew, from that encompassing waving sphere, all that I saw and knew concerning it. Such also is the case with things of science.*

6201. *The thought appeared amongst spirits in the manner above described, when I was a little withdrawn from the things of the senses; but when the thought was in the things of the senses, no such waving appeared, but it was all material, and not unlike the external principle of sight; in this latter case man is said to think in the sensual principle; but when he thinks more interiorly, he is said to be withdrawn from the things of the senses. That man can be withdrawn from the things of the senses, was known to the ancients, wherefore also some of them have written concerning that state. They who think in the sensual principle, are called sensual, and similar spirits are*

* It is to be noted, that this part of the present work, being published by the author in the year 1753, was written by him in 1752, which was exactly nine years after his receiving the extraordinary privilege of being admitted to open communication with the spiritual world in 1743; and as this privilege was continued until his decease in the year 1772, it appears that he enjoyed it during a space of twenty-nine years.

adjoined to them; these spirits scarcely apprehend more things appertaining to man, than those which come to man's sensation also; for they are more gross than other spirits. It has been observed, that when man is in the sensual principle, and not elevated thence, he thinks of nothing but what is of the body and the world; in this case he is not willing to gain any acquaintance with the things of eternal life, yea he is averse from hearing anything of that life. To the intent that I might know that this is the case, I have occasionally been let down into the sensual principle, whereupon this unwillingness instantly presented itself, and the spirits also, who were in that grosser sphere, infused base and scandalous things; but as soon as I was withdrawn from the sensual principle, such things were dissipated. In the sensual life there are several who indulge in pleasures of the body, and have altogether rejected thinking beyond what they see and hear; and especially every thought concerning eternal life. Wherefore all such make light of both the latter and the former thoughts, and when they hear, they loathe them. Such spirits abound in the other life at this day, for troops of them come from the world; the influx from them prompts man to indulge his favorite inclination, and to live to himself and the world, but not to others, except so far only as they favor him and his pleasures. If man wishes to be elevated from these spirits, he must think about eternal life.

6202. Another influx has also been observed, which is not effected by the spirits attendant on man, but by others who are emitted from some infernal society into the sphere of man's life; these discourse amongst themselves concerning such things as are adverse to man, whence generally there flows in what is inconvenient, unpleasing, sad or anxious, with much variety. Such spirits have often been with me, and they who infused anxieties were perceived in the province of the stomach, without my knowing whence those anxieties were; but they have been as often detected, and then I have heard what they discoursed about amongst themselves, and that the subject was such as was adverse to my affections. The covetous have sometimes appeared in the same region, but a little higher, and have infused anxiety grounded in care for the future; and it has been also given me to chide them, and to tell them, that they have relation to such things in the stomach as are undigested, have a bad smell, and thus create loathing; I have also seen that they were driven away, whereupon the anxiety totally ceased; and this happened repeatedly, that I might of a certainty know that they caused the anxiety. Such an influx prevails in those, who without cause are oppressed with melancholy anxiety; and likewise in those who are in spiritual temptation; but in this latter case such spirits not only flow in in general, but also infernal spirits in particular excite the evils which a man has done, and pervert and put a wrong interpreta-

tion upon his good principles. On such occasions the angels engage in combat with these spirits. Man, during regeneration, comes into such a state, whereby he is let down into his own proprium (selfhood;) and this effect takes place when he immerses himself too much in worldly and corporeal things, and when he is about to be elevated to spiritual things.

6203. In regard to the origin of the influx of evil from hell, the case is this; when a man at first from consent, next from purpose, and lastly from delight of affection, casts himself into evil, a hell which is in such evil is instantly opened, (for the hells are distinct one amongst another, according to evil, and all their varieties,) and presently there is from that hell also an influx. When a man thus comes into evil, it inheres; for the hell, in the sphere of which he then is, is in its very delight, when in its evil; wherefore it does not desist, but obstinately presses in, and causes man to think about that evil, at first occasionally, afterwards as often as anything presents itself which is related to it, and at length it becomes with him the universally reigning principle. When this is the case, he seeks out such arguments as prove it not to be an evil, until he absolutely persuades himself that it is not an evil; and then, as far as he is able, he studies to get quit of external restraints, and makes evils allowable and ingenious, and at length even creditable and honorable, such as adulteries, thefts effected by art and deceit, various sorts of arrogance and boasting, contempt of others, impeachment of the reputation of others, persecution under an appearance of justice, and the like. The case with these evils is like that of open theft, from which, when a man has purposely committed it twice or thrice, he cannot afterwards desist, for it continually inheres in his thought.

6204. It is further to be noted that the evil which enters into the thought does not hurt man, because evil is continually infused by spirits from hell, and is continually repelled by the angels; but when evil enters into the will, it then hurts, for in this case it comes forth into act as often as external bonds do not restrain it. Evil enters into the will by being detained in the thought, by consent, and especially by act and the delight thence derived.

6205. It has been often observed, that evil spirits principally put on man's persuasions and lusts, and when they put them on, that they rule man with absolute power; for he who introduces himself into man's lusts, and into his persuasions, subjects the man to himself, and makes him his servant. But influx through the angels takes place according to man's affection's which they lead gently, and bend to good, and do not break; the influx itself is tacit, and scarcely perceptible, for it is into the interiors, and continually by freedom.

6206. It is further to be noted, that all evil flows in from hell, and all good through heaven from the Lord; but the reason why evil is appropriated to man, is, because he believes and per-

suades himself that he thinks and does it from himself, thus he makes it his own; whereas if he believed, as the fact really is, evil would not then be appropriated to him, but good from the Lord instead. For in this case, when evil flowed in, he would instantly think that it was from the evil spirits attendant upon him, and when he thought thus, the angels would avert and reject it; for the influx of the angels is into that which a man knows and believes, but not into that which he does not know and believe for it is fixed only where there is something appertaining to man. When man thus appropriates evil to himself, he procures to himself a sphere of that evil, to which sphere the spirits from hell who are in a sphere of the like evil adjoin themselves; for like is conjoined to like. The spiritual sphere appertaining to man or to a spirit is the exhalation flowing forth from the life of his loves, by virtue whereof his quality is known at a distance; in the other life all are conjoined according to their spheres, even societies one amongst another; and they are also dissociated according to their spheres, for opposite spheres are in collision, and mutually repel each other. Hence the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven; that is, they who are in those spheres.

6207. *The influx of the angels is especially into the conscience of man, the plane into which they operate being there; this plane is in the interiors of man. Conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity. At the present day a considerable number of persons are gifted with this latter conscience, but only few with the former. Nevertheless they who enjoy exterior conscience, are saved in the other life; for they are of such a quality, that if they act contrary to what is good and true, or just and equitable, they are inwardly tortured and tormented; not because they suffer a loss thereby of honor, gain, or reputation, but because they had acted contrary to goodness and truth, or to justice and equity. But where these consciences do not exist, there is a certain lowest principle which occasionally assumes the semblance of conscience, viz., to do what is true and good, and just and equitable, not from the love of those principles, but for the sake of self-honor and gain. Persons of this character also are tortured and tormented, when adverse things befall them: but this conscience is no conscience, because it is of self-love and the love of the world, and there is nothing in it which regards the love of God and of the neighbor; wherefore in the other life it does not appear. Men of this description can also discharge duties of the highest eminence, like those who enjoy genuine conscience, for in the external form their deeds are similar, but they are done for the sake of self-honor and reputation: the more, therefore, they fear the loss of these goods, the more exact is their attention to public offices with a view to*

secure the favor of their neighbor and of their country ; but they who do not fear the loss of those goods, are in the state as members fit only to be rejected. They who are in this false conscience, do not even know what conscience is ; and when they are told by others what it is, they deride it, and believe it to be the result of simpleness or disorder of mind. These observations are made, to the intent that it may be known how the case is with influx, viz., that conscience is the plane into which the angels flow in, and indeed into the affections of good and truth, and of justice and equity therein, and thus they keep man bound, but still in freedom.

6208. There are several who enjoy natural good hereditarily, by virtue whereof they have delight in doing good to others, but they are not imbued with principles of well-doing derived from the Word, or doctrine of the church, or their religious tenets ; consequently, they cannot be gifted with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good, and a life according thereto. When such come into the other life, they wonder that they are not received into heaven, saying, that they have led a good life ; but they are told, that a good life, when grounded in what is natural or hereditary, is not a good life, but only when grounded in those things which are of the doctrine of truth and good, and thus of life : by these they have principles impressed on them concerning truth and good, and receive conscience, which is the plane into which heaven flows in. To convince them that this is the case, they are sent into various societies, and on such occasions they suffer themselves to be led astray into evils of every kind, merely by reasonings and consequent persuasions that evils are goods, and goods are evils : and thus wheresoever they go, they are persuaded and carried away as chaff before the wind : for they are without principles, and without the plane into which the angels can operate and withdraw them from evils.

6209. The influx of the angels into man is not perceived like the influx of spirits : for what flows in from them is not material, but spiritual, and it appears altogether as a dreaming aërial (principle) ; from the interior angels as lucid, and from the still more interior as flaming ; on which subject, by the divine mercy of the Lord, more will be said at the close of the following chapters.

6210. It has occasionally come to pass, that I thought with eagerness about worldly things, and about such as are matters of concern to the generality of mankind, about possessions, the acquirements of riches, pleasures, and the like ; on which occasions I observed that I had relapsed into the sensual principle ; and that in proportion as the thought was immersed into such things, I was removed from consort with the angels. Hence also it was made evident to me, that they who are deeply immersed in such

cares cannot have commerce with the angels in the other life; for when such thoughts occupy the whole mind, they carry the soul downwards, and are as weights which draw it down; and when they are regarded as an end, they remove from heaven, to which man cannot be elevated except by the good of love and of faith. This was made still more manifest to me from this circumstance; on a time when I was led through the mansions of heaven, and was in a spiritual idea, it happened that I suddenly lapsed into a thought concerning worldly things, whereupon all that spiritual idea was instantly dissipated, and became as none.

6211. *I have sometimes wondered why speech and action were not governed by particular spirits, as well as thought and will; but I was instructed that speech follows from thought, and action from will, and that this flows from order, thus by common influx. Nevertheless, spirits are appointed to every member of speech and to every member of action, but those spirits do not know it. Common (or general) influx is a continual tendency (conatus) from the Lord through the universal heaven into every single thing of man's life.*

6212. *It is known from the Word, that there was an influx from the world of spirits, and from heaven, into the prophets, partly by dreams, partly by visions, and partly by speech; and also in some cases into the speech itself, and into the very gestures, thus into those things which are of the body; and that on such occasions they did not speak nor act from themselves, but from the spirits which then occupied their body. On such occasions some behaved themselves like insane persons, as Saul in that he lay naked, others in that they wounded themselves, others in putting horns on themselves; not to mention several similar circumstances. And whereas I was desirous to know how they were acted upon by spirits, it was shewn me by living experience. To this intent, I was for a whole night possessed by spirits, who so occupied my corporeal parts, that I had only a very obscure sensation, that it was my own body. When those spirits came, they appeared as little black clouds crowded together in various forms, for the most part pointed. In the morning there was seen by me a chariot drawn by two horses, in which a man was conveyed; afterwards a horse was seen, on which some one had been seated, who was thrown off from the horse backwards, and there lay whilst the horse was kicking at him; afterwards another was seen seated on a horse; the horses were fine ones. After these things the angels said what was signified by them, viz., that the chariot, in which the man was, signified the spiritual sense in the prophetics which (the prophets) spake, and which they represented; that the horse which threw its rider, and kicked, signified that the Jewish and Israelitish people, who had the prophecies, were principled merely in external things, and thus that the intellectual principle threw them back, and as it were by kicking put them*

away; and that the other rider, seated on the horse, signified the intellectual principle of those who are in the internal sense of the prophetic Word. By that state, in which I was during the night until morning, I was instructed how the prophets, through whom spirits spake and acted, were possessed, viz., that the spirits occupied their body, so that scarcely anything was left but a knowledge that they existed. Spirits have been appointed to this use, who were not willing to obsess men, but only to enter into man's corporeal affections, and when they entered into these, they entered into all things of the body. The spirits usually attendant on me said, that I was absent from them whilst I remained in that state. The spirits who possessed my body, as formerly the bodies of the prophets, afterwards discoursed with me, and said, that at the time they knew no other than that they had life as in the body, besides many other particulars. It was further said, that there were other influxes also with the prophets, viz., that they exercised their own discretion and thought, only that spirits spake with them, for the most part on such occasions inwardly in them; but that the influx was not into the thought and will, but was only a discourse which came to their hearing.

6213. That hell by its spirits continually injects evil and false, and perverts and extinguishes truths and goods, and that the Lord by his angels continually averts, removes, mitigates, and moderates those injections, has been made so familiar to me by the almost continual experience of several years, that I cannot even think of any doubt concerning it. But that the angels may be able to avert the influxes from hell, there must be in man truths of faith joined to good of life, into which they may flow in; these must be the plane into which they may operate. But if man has not such truths, he is carried away by hell; and in such case the Lord by the angels rules him as to external things, which are called external restraints, and are of man's own prudence, that he may appear in an external form as a lover of his neighbor and country, but for the sake of his own honor, gain, and reputation thence derived, or owing to his fear of the penalties of the law, and of death. These are the external bonds by which man is ruled, when there are no internal restraints of conscience. But those external bonds are of no avail in the other life, for they are taken away from him, and then the man appears such as he had been inwardly.

6214. How difficult it is for man to believe that spirits know his thoughts, was manifest to me from this circumstance: before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts: I was amazed hereat, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards when I began to speak with spirits, I was indignant that I could not think anything but

what they knew, and because this might be troublesome to me; but presently by some days' habit it became familiar to me. At length it was also known, that spirits not only perceive all things of man's thought and will, but even many more things than the man himself; and that the angels perceive still more, viz., intentions and ends, from the first through the middle to the last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden, but that what man inwardly thinks and devises is open to view in the other life, as in clear day.

6215. *The subject of influx, and the commerce of the soul and body, will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTY-EIGHTH.

1. AND it came to pass after those words, that *one* said unto Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim.

2. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat on the bed.

3. And Jacob said unto Joseph, God Schaddai was seen by me in Luz, in the land of Canaan, and blessed me.

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will give thee a multitude of people, and will give this land to thy seed after thee, for an everlasting possession.

5. And now thy two sons who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; Ephraim and Manasseh, as Reuben and Simeon, shall be mine.

6. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7. And I in my coming from Padan, Rachel died by me in the land of Canaan in the way when as yet there was a tract of land to come to Ephrath: and I buried her there in the way of Ephrath; it is Bethlehem.

8. And Israel beheld the sons of Joseph, and said, Whose are these?

9. And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me here, and I will bless them.

10. And the eyes of Israel were heavy through old age, he could not see; and he caused them to come unto him, and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy faces, and lo, God hath made me to see also thy seed.

12. And Joseph brought them out from between his thighs, and bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and caused them to come unto him.

14. And Israel stretched out his right hand, and placed it upon the head of Ephraim, who was the younger, and his left hand upon the head of Manasseh; he put forth his hand conversely, because Manasseh was the first-born.

15. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who fed me from then even unto this day,

16. The angel who redeemed me from all evil, bless the boys, and in them shall my name be called, and the name of my fathers Abraham and Isaac, and may they grow into a multitude in the midst of the earth.

17. And Joseph saw that his father laid his right hand upon the head of Ephraim; and it was evil in his eyes, and he took hold of his father's hand to remove it from the head of Ephraim upon the head of Manasseh.

18. And Joseph said unto his father, Not so, my father; for this is the first-born; place thy right hand upon his head.

19. And his father refused, and said, I know, my son, I know, he also shall become a people, and he also shall become great; nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations.

20. And he blessed them in that day, saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die, and God shall be with you, and shall bring you again unto the land of your fathers.

22. And I give thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

THE CONTENTS.

6216. THE subject treated of in this chapter in the internal sense is concerning the intellectual principle of the church, which is from truth, and its will principle which is from good: the intellectual principle of the church is Ephraim, and the will principle is Manasseh.

6217. That the truth of faith, which is of the intellectual principle, is apparently in the first place, and the good of charity, which is of the will principle, apparently in the second, is signified by Israel's putting the right hand on the head of Ephraim, and the left on the head of Manasseh.

THE INTERNAL SENSE.

6218. Verses 1, 2. *AND it came to pass after those words, that one said unto Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said; Behold, thy son Joseph cometh unto thee; and Israel strengthened himself and sat on the bed. And it came to pass after those words,* signifies the things which follow from the foregoing: *and one said unto Joseph,* signifies eminent perception: *Behold thy father is sick,* signifies the successivity of regeneration: *and he took with him his two sons, Manasseh and Ephraim,* signifies the will principle and the intellectual principle of the church born from the internal: *and one told Jacob,* signifies perception from the truth of the natural principle: *and said, Behold, thy son Joseph cometh unto thee,* signifies concerning the presence of the internal principle: *and Israel strengthened himself,* signifies new strength by spiritual good: *and sat on the bed,* signifies which was turned to the natural principle.

6219. Verse 1. *And it came to pass after those words.*—That hereby are signified the things which follow from the foregoing, appears from the signification of *words*, as denoting things, which are treated of in what goes before, thus “after those words,” denotes the things which follow from the foregoing.

6220. *One said unto Joseph.*—That hereby is signified eminent perception, appears from the signification of *saying*, as denoting perception; see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687. It denotes eminent perception, because the subject treated of in what follows is concerning the intellectual principle and the will principle of the

church, thus concerning its truth and good, and this from influx through the internal celestial principle, which is Joseph.

6221. *Behold thy father is sick.*—That hereby is signified the successivity of regeneration, appears from the signification of *dying*, as denoting resurrection unto life, and regeneration, see n. 3326, 3498, 3505, 4618, 4621, 6036; hence *sickness*, which precedes death, denotes what is progressive to regeneration, thus the successivity of regeneration. That dying denotes regeneration, and that being sick denotes the successivity of regeneration, cannot but appear too remote a sense of the expressions to engage belief; but he who knows anything concerning angelic thought and speech, will acknowledge that it is so. The angels know nothing concerning death, nor sickness, wherefore neither have they any idea of such things; consequently, when man reads of death and sickness, they have an idea of the continuation of life and of the resurrection, because when man dies he only puts off that which had served him for use in the world, and enters into the life in which he had been as to his spirit. This is the idea which presents itself to the angels when man reads of dying and being sick: in like manner the idea of regeneration presents itself, inasmuch as this is resurrection into life, for man had been more spiritually dead, but when he is regenerated, he becomes alive, and a son of the resurrection. Man himself, who desires heaven, during the life in the body, entertains no other thought concerning death, or of the preceding sickness, than as being resurrection into life: for when he thinks about heaven, he withdraws himself from the idea concerning the body especially when he is sick and draws nearer to death. Hence it is evident, that the spiritual idea concerning the death of the body, is concerning newness of life; on which account, when the subject treated of in heaven is the resurrection or the regeneration, and this is conveyed downwards, and determined into the things of the world, it falls only into like things. This is the case with the Word which as to all and singular things has descended from the Lord, and passed through heaven even into the world; in the descent it clothes itself with forms adequate to apprehension in the threefold heaven, and at length with a form adapted to the apprehension of man, which form is the literal sense.

6222. *And he took with him his two sons, Manasseh and Ephraim.*—That hereby is signified the will principle and the intellectual principle of the church, born from the internal, appears from the representation of *Manasseh*, as denoting the new will principle in the natural principle, and its quality, see n. 5354 at the end; and from the representation of *Ephraim*, as denoting the new intellectual principle in the natural, and its quality, see n. 5354; that they were born from the internal principle, is signified by their being the sons of Joseph, by

whom the internal celestial principle is represented, n. 5869. 5877. It may be expedient to say what is meant by the intellectual principle, and by the will principle of the church; the intellectual principle of the church is to perceive from the Word what the truth of faith is, and what the good of charity; it is a known thing, that the literal sense of the Word is such, that whatsoever particular tenet a man embraces, he confirms from that sense; the reason is, because those things which are of the literal sense, are common vessels which receive truths, and that the quality of those vessels does not appear except when they have received truths, in which case it appears as it were by transference; thus they are only common (or general) things, which are first to be imbibed by man, that he may aptly receive particular and singular things. That the literal sense of the Word is such, that whatsoever tenet a man embraces he confirms from that sense, is very manifest from so many heresies which have prevailed in the church, and still prevail; each of which is confirmed by sectaries from the literal sense of the Word, and is so confirmed by them that they absolutely believe it to be so; and in this case, if they heard the truth itself from heaven, they would not receive it in the least; because they have not the intellectual principle of the church. For the intellectual principle of the church consists in man's perceiving, whilst he reads the Word, and carefully compares one passage with another, what is thence to be believed, and what to be done; this intellectual principle falls to the lot only of such as are enlightened by the Lord, and who also in the Christian world are called enlightened; and this enlightening or illustration falls only into such as desire to know truths, not for the sake of reputation and glory, but for the sake of life and use. The illustration itself is received by the intellectual principle in man, for it is this principle which is enlightened; this is very manifest from this consideration, that they who have little of an intellectual principle, cannot in anywise see such things from the Word, but have faith in those whom they believe to be enlightened. It is further to be noted, that they who are regenerated, receive from the Lord an intellectual principle which is capable of being enlightened; it is the light of heaven from the Lord which flows into the intellectual principle, and illustrates it; for the intellectual principle has its light, its sight, and consequently its perception, from no other source. But this intellectual principle, which is called the intellectual principle of the church, is more inward than the intellectual principle derived merely from scientifics; for it is a perception that a thing is so, not because it is dictated by science and philosophy, but because it is dictated by the Word in its spiritual sense; as for example, they who are in the intellectual principle of the church, can clearly perceive that the Word in all and

singular things teaches, that love to the Lord and charity towards the neighbor are the essentials of the church, and that the life of man remains after death, and that his life is derived from those loves; also that faith separate from charity is not faith; and that faith has no effect in regard to eternal life, only so far as it is adjoined to the good of love to the Lord and to the good of charity to the neighbor; consequently that they must be conjoined to form spiritual life: that these are truths, can be clearly perceived by those who have the intellectual principle enlightened, but not at all by those in whom it is not enlightened. It is believed that they have an intellectual principle in the things of the church, who are skilful in confirming the tenets or doctrinals of their own church, and this even to a persuasion that it is so, and also who are skilful in dexterously confuting many heresies; but this is not the intellectual principle of the church, for to confirm a tenet is not the part of the intellectual principle, but of ingenuity in the sensual principle, and is a faculty which sometimes falls to the lot of the worst men, and of those who believe nothing, and who are even in false principles; nothing is easier than for such to confirm whatsoever they please, insomuch that the simple are persuaded. But the intellectual principle of the church consists in perceiving and seeing, previous to the confirmation of any tenet, whether it be true or not, and then to confirm it. This is the intellectual principle represented by Ephraim; but the good of the church, represented by Manassch, is the good of charity which is insinuated from the Lord into the man of the church by the truths of faith; for these, together with the good of charity, are what flow in to the intellectual principle, and enlighten it, and also cause the intellectual principle and the will principle to constitute one mind. That both the intellectual principle and the will principle are born from the internal, may be evident from what has been frequently said and shewn heretofore; for every affection of good and truth, by which is illustration, flows in, and consequently is born from no other source, than from the internal principle; that is, through the internal, from the Lord.

6223. Verse 2. *And one told Jacob.*—That hereby is signified perception from the truth of the natural principle, appears from the signification of *telling*, as denoting perception, see n. 3608, 5601; and from the representation of *Jacob*, as denoting the truth of the natural principle, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538, 6001.

6224. *And said, Behold, thy son Joseph cometh unto thee.*—That hereby is signified the presence of the internal principle, appears from the representation of *Joseph*, as denoting the internal principle, n. 6177; and from the signification of *coming* to any one, as denoting presence; see n. 5933, 5941, 5947,

6063, 6089. The reason why Joseph denotes the internal principle, and in other places the internal celestial principle, is in application to those things which are beneath in the natural principle; when it is applied to the inferior things of the natural principle, which are represented by Jacob, it is called the internal principle, and in like manner when it is applied to Pharaoh; but when it is applied to the interior things of the natural principle, which are represented by Israel, and also by his ten sons, it is then called the internal celestial principle, and internal good, and this by reason of influx.

6225. *And Israel strengthened himself.*—That hereby is signified new strength by spiritual good, appears (1.) from the signification of *strengthening* himself, as denoting to receive new strength; and (2.) from the representation of *Israel*, as denoting spiritual good from the natural principle, see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. The reason why it is *by* spiritual good is, because Jacob in what immediately precedes is called Jacob, and here Israel, for it is said, “One told *Jacob*, and said, Behold, thy son Joseph cometh unto thee, and *Israel* strengthened himself,” for Israel is spiritual good from the natural principle, but Jacob is the truth of the natural principle, and the truth of the natural principle, which is of faith in that principle, is confirmed by spiritual good, which is the good of charity. Israel also is the internal of the church, and Jacob its external, n. 4286, 4292, 4570; the external of the church is confirmed, and receives strength, from no other source than from its internal; they are in the internal of the church who are in the good of charity, which is the good of faith, also the good of truth, and likewise spiritual good, which are Israel; but they are in the external who are in the truth of faith, and not as yet manifestly in the good, but in whose truth nevertheless there is good, which is Jacob.

6226. *And sat upon the bed.*—That hereby is signified that it was turned to the natural principle, appears from the signification of *bed*, as denoting the natural principle, see n. 6188. The reason why Israel sitting on the bed denotes that spiritual good was turned to the natural principle, is, because by Israel bowing himself on the head of the bed (see the last verse of the preceding chapter) was signified, that spiritual good turned itself to those things which are of the interior natural principle, see n. 6188; therefore, by his removing himself thence and sitting on the bed is signified, that he turned himself to the natural principle. What is meant by turning himself to the interior natural principle, and to the exterior, cannot be explained to the apprehension, because very few know that the natural principle is interior and exterior, and that the thought is sometimes in the former and sometimes in the latter; and they who do not know this, nor reflect upon it, cannot acquire to themselves

a knowledge of the subject by anything of experience. Nevertheless this principle is common to every one, but with the difference, that sometimes the thought is elevated to those things which are superior, and sometimes falls down to those things which are inferior, thus the thought of man sometimes looks upwards, sometimes downwards. Besides every one may see, that Israel bowing himself on the head of the bed, and afterwards sitting upon the bed, are things too light to be mentioned in the most Holy Word, unless they had involved an arcanum, which can only be discovered by the internal sense, consequently by the knowledge of what each expression signifies in the spiritual sense, that is, in the sense in which the angels are; for the angels do not think like man from the objects of the world, of the body, and of the earth, but from the objects of heaven. The quality of the difference between these objects is especially evident from the correspondences treated of at the close of several chapters.

6227. Verses 3—7. *And Jacob said unto Joseph, God Schaddai was seen by me in Luz, in the land of Canaan, and blessed me. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will give thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; Ephraim and Manasseh, as Reuben and Simeon, shall be mine. And thy issue, which thou begettest after them, shall be thine; they shall be called after the name of their brethren in their inheritance. And I in my coming from Padan, Rachel died by me in the land of Canaan, in the way where there was yet a tract of land, to come to Ephrath, and I buried her in the way of Ephrath, it is Bethlehem. And Jacob said unto Joseph,* signifies communication of the truth of the natural principle with the internal: *God Schaddai was seen by me in Luz in the land of Canaan,* signifies the Divine (being or principle) appearing in the natural principle in a former state: *and blessed me,* signifies prediction concerning vivification: *and said unto me, Behold, I will make thee fruitful, and multiply thee,* signifies vivification by the good of charity and the truth of faith: *and I will give thee a multitude of people,* signifies indefinite increase: *and I will give this land to thy seed after thee for an everlasting possession,* signifies the Lord's kingdom to those who are principled in the above good and truth: *and now thy two sons who were born unto thee in the land of Egypt,* signifies good and truth in the natural principle from the internal: *before I came unto thee into Egypt,* signifies before the truth of the natural principle was in scientifics in that principle: *shall be mine,* signifies that they are in me: *Ephraim and Manasseh,* signifies the intellectual principle and the will principle of the church: *as Reuben and Simeon,*

shall be mine, signifies that they shall be truth and the good of truth: *and thy issue which thou begettest after them*, signifies interior truths and goods, which were afterwards: *shall be thine*, signifies that they are in the rational principle which is from the internal: *and they shall be called after the name of their brethren in their inheritance*, signifies that they should be of the quality of the truths and goods of the church, and together amongst them: *and I in my coming from Padan*, signifies from a state of knowledges: *Rachel died by me in the land of Canaan*, signifies the end of the former affection of interior truth: *in the way when there was yet a tract of land*, signifies what is intermediate: *to come to Ephrath*, signifies the spiritual of the celestial principle in a former state: *and I buried her in the way of Ephrath*, signifies the rejection of that state: *it is Bethlehem*, signifies in its place a state of new affection of truth and good.

6228. Verse 3. *And Jacob said unto Joseph*.—That hereby is signified the communication of truth of the natural principle with the internal, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6220, and also communication, see n. 3060, 4131, for what is perceived by another, is communicated; (2.) from the representation of *Jacob*, as denoting the truth of the natural principle, see just above, n. 6223; and (3.) from the representation of *Joseph*, as denoting the internal principle, see also above, n. 6224.

6229. *God Schaddai was seen by me in Luz in the land of Canaan*.—That hereby is signified the Divine (principle) appearing in the natural, is evident (1.) from the signification of *God Schaddai*, as denoting the Divine (being or principle), for the God who was of Abraham, of Isaac, and of Jacob, was called Schaddai, see n. 3667, 5628; and that he was Jehovah, or the Lord, thus the Divine, is shewn in Genesis xxviii. 13, 19; (2.) from the signification of *was seen by me*, as denoting that He appeared; (3.) from the signification of *Luz*, as denoting the natural principle in a former state, see n. 4556; and (4.) from the signification of the *land of Canaan*, as denoting the church, see frequently above. Hence it is evident, that by God Schaddai being seen by me in Luz in the land of Canaan, is signified the Divine (principle) appearing in the natural, where is the truth of the spiritual church.

6230. *And blessed me*.—That hereby is signified prediction concerning vivification, appears from the signification of *blessing*, as here denoting prediction concerning vivification; for this was the blessing, that He would make him fruitful, and multiply him, and give him for a company of people, and give the land to his seed after him for an eternal possession. All these things are of prediction concerning vivification; not that the posterity of Jacob should be vivified, but they who are in the truth of

faith and the good of charity, for these are Jacob and Israel in the internal sense.

6231. Verse 4. *And said unto me, Behold, I will make thee fruitful, and multiply thee.*—That hereby is signified vivification by the good of charity, and the truth of faith, appears from the signification of being made *fruitful*, predicated of the good of charity, and from the signification of being *multiplied*, predicated of the truths of faith, see n. 43, 55, 913, 983, 2846, 2847; inasmuch as these are the things which make man alive (*vivificant*), therefore it is said vivification by them.

6232. *And I will give thee a multitude of people.*—That hereby is signified indefinite increase, appears from the signification of a *multitude of people*, as denoting truths derived from good to an indefinite degree, for people signify truths, n. 1259, 1260, 3295, and multitude, a store, or abundance; to give a multitude of people, therefore, is to cause truths to increase abundantly. The reason why it is to an indefinite degree, is, because all things in the spiritual world, which proceed from the infinite, as truths and goods, are capable of being multiplied and of growing to an indefinite degree. That which cannot be defined and comprehended by number is called indefinite; nevertheless the indefinite is finite in respect to the infinite, and so finite that there is no proportion between them. Truths and goods derive their capacity of growing indefinitely from this, that they proceed from the Lord, who is Infinite. That truths and goods have such a capacity, may be evident from this consideration, that the universal heaven is in truth and good, and yet not any one is in truth and good altogether like that of another; this would also be the case, if heaven were a thousand and a thousand times greater. It may also be evident from this consideration, that the angels are perfected to eternity, that is, they continually grow in good and truth, and yet can in no case arrive at the degree of any perfection; for the indefinite always remains, inasmuch as truths are indefinite in number, and each truth has in itself what is indefinite, and so forth. This may be still more evident from the things in nature; although men should increase indefinitely, still no one would have exactly the same face as another, nor the same internal face, that is, the same mind as another, and not even the same tone of voice; hence it is evident, that there is an indefinite variety of all things, and that one thing is in no case the same as another. This variety is more indefinite in truths and goods which are of the spiritual world, because one thing in the natural world corresponds to a thousand and a thousand in the spiritual world; wherefore as things are more interior, so much the more are they indefinite. The reason why all things in the spiritual world, and also in the natural world, are so indefinite,

is, because they exist from the infinite, as was said above, for unless they existed thence, they would not be indefinite. Hence, also, from the indefinite things in each world, it is very manifest that the Divine Being is Infinite.

6233. *And I will give this land to thy seed after thee for an everlasting possession.*—That hereby is signified the Lord's kingdom to those who are principled in the above good and truth, appears (1.) from the signification of *land*, in this case the land of Canaan, as denoting the Lord's kingdom, see n. 1607, 3038, 3481, 3705, 4240, 4447; (2.) from the signification of *seed*, as denoting the truth of faith and the good of charity, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310; that the seed of Abraham, Isaac, and Jacob, denotes those who are principled in goods and truths, and are called the sons of the kingdom, see n. 3373; and (3.) from the signification of an *everlasting possession*, as denoting to have the Lord's life; these are the sons of the kingdom.

6234. Verse 5. *And now thy two sons, who were born unto thee in the land of Egypt.*—That hereby is signified good and truth in the natural principle from the internal, appears (1.) from the representation of Manasseh and Ephraim, who are here the *two sons*, as denoting the will principle and intellectual principle of the church in the natural principle, born from the internal, see above, n. 6222; and inasmuch as good is of the will principle, and truth is of the intellectual principle, by these two sons is signified the good and truth of the church; (2.) from the signification of *born unto thee*, viz., to Joseph, as denoting from the internal principle; and (3.) from the signification of the land of *Egypt*, as denoting the natural mind, where the scientifics of the church are, see n. 5276, 5278, 5280, 5288, 5301; and as denoting the natural principle, n. 6147.

6235. *Before I came unto thee into Egypt.*—That hereby is signified before the truth of the natural principle was in scientifics, appears (1.) from the signification of *before I came unto thee*, as denoting before it was: (2.) from the representation of *Jacob*, who says this of himself, as denoting the truth of the natural principle, see above, n. 6223; and (3.) from the signification of *Egypt*, as denoting scientifics in the natural principle, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004. That Jacob and his sons coming into Egypt represented that truths should be insinuated into the scientifics of the church, was shewn in the two preceding chapters; see n. 6004.

6236. *Shall be mine.*—That hereby is signified in me, appears from the representation of *Jacob*, who says this of himself, as denoting the truth of the natural principle, of which we shall speak presently; and from the representation of Manasseh and Ephraim, concerning whom he speaks, as denoting the will principle and intellectual principle of the church in the natural

principle, see n. 5354, 6222. The reason why *they shall be mine* denotes in me, is, because Jacob is the truth of the natural principle, thus also the natural principle as to truth, and in the natural principle there are the intellectual and will principles, represented by Ephraim and Manasseh; hence, inasmuch as they are in that natural principle, by their being mine is signified in me. That Jacob is the natural principle, in the supreme sense the Lord's Divine Natural principle, may be seen, n. 3305, 3509, 3525, 3576, 4009, 4538, 4570, 6098; and in the respective sense, truth in the natural principle, thus also the natural principle as to truth, see n. 3509, 3525, 3546; and as Jacob in general is truth in the natural principle, therefore his ten sons are the truths of the church in that principle in particular, see n. 5403, 5419, 5427, 5458, 5512, so also now the sons of Joseph. By Pharaoh also is represented the natural principle, yet not as to truths, but as to scientifics, which are inferior, and into which truths may be initiated and insinuated; which was represented by the coming of Jacob and his sons into Egypt.

6237. *Ephraim and Manasseh*.—That hereby is signified the intellectual principle and the will principle of the church, may be seen, n. 5354, 6222.

6238. *As Reuben and Simeon, shall be mine*.—That hereby is signified that they shall be truth and the good of truth, appears (1.) from the representation of *Reuben*, as denoting faith in the understanding, and the truth of doctrine whereby the good of life may be arrived at, see n. 3861, 3866, thus in general truth which is of the intellectual principle; and (2.) from the representation of *Simeon*, as denoting faith in the will, consequently truth in act, which is the good of faith or the good of truth, see n. 3869—3872, 4497, 4502, 4503, 5256, 5630, thus in general the good which is of the new will principle. That things similar to these are represented by Ephraim and Manasseh, is evident; but whereas Reuben profaned his representative, n. 4601, and Simeon also defiled his, n. 4497, 4502, 4503, and on this account they were cursed (see the following chapter, verses 3—7), therefore they lost their birthright, and in their place Ephraim and Manasseh the sons of Joseph were acknowledged for the first-born (1 Chron. v. 1). Nevertheless, the representative still remained with Reuben and Simeon, for it is the same thing whatever be the quality of the person who represents, see n. 665, 1097, 4281, viz., there remained the representative of faith in the understanding with Reuben, and the representative of faith in the will with Simeon; but with Ephraim there was the representative of the intellectual principle of the church, and with Manasseh the representative of the will principle of the church.

6239. Verse 6. *And thy issue which thou begettest after*

them.—That hereby is signified interior truths and goods, which are afterwards, appears (1.) from the signification of *issue*, or generation, as denoting those things which are of faith and charity, see n. 613, 2020, 2584, thus truths and goods; and (2.) from the signification of *after them*, as denoting the interior things which are afterwards. The reason why interior things are signified, is, because those things which are begotten from the internal principle afterwards are more interior; for those things which were previously begotten serve successively as the means of producing those which are afterwards begotten more interiorly, for the internal principle by degrees elevates the natural to itself. This is evident from the generation of all things which are of the intellectual principle in man; for man at first is sensual, afterwards he becomes more and more interior, until he becomes intellectual; the case is the same with the new generation, which is effected by faith and charity; hence it is, that man by degrees is perfected. See what was said concerning successive elevation towards interior things, when man is regenerating, n. 6183. Generation, in the Word, signifies those things which are of faith and charity, because no other generation than what is spiritual can be understood in the internal sense; this generation is also meant in David, “They shall fear a fear, because God is in the *generation of the just*,” (Psalm xiv. 5;) the generation of the just denotes truths derived from good, for justice is predicated of good. And in Isaiah, “They shall not labor in vain, and *shall not bring forth in terror*; for they are the seed of the blessed of Jehovah,” (lxv. 23.) Again, “Who hath wrought and done, *who called generations from the beginning*; I Jehovah the first, and with the last I am the same,” (xli. 4.) And in Ezekiel, “Thy tradings and *thy generations* are from the land of Canaan; thy father was an Amorite, and thy mother an Hittite. As to *thy generations*, in the day in which thou wast born, thy navel was not cut, and thou wast not washed with water for my sight,” (xvi. 3, 4.) speaking of the abominations of Jerusalem, where it is very evident that generations denote generations in the spiritual sense. Again in Isaiah, “Awake according to the days of eternity, the *generations of eternities*,” (li. 9,) where days of eternity denote the state and time of the most ancient church, of which eternity is predicated, because it was principled in the good of love to the Lord; to which good, as it is immediately from the Lord, eternity is ascribed; generations of eternities denote the goods thence derived. In like manner in Moses, “Remember the days of eternity, understand the *years of generation and generation*,” (Deut. xxxii. 7;) days of eternity denote the state and time of the most ancient church, which was before the flood, and was a celestial church; years of generation and generation denote the state and time of the ancient church,

which was after the flood, and was a spiritual church; those churches are here treated of in Moses. And in Joel, "Judah shall sit to eternity, and Jerusalem to *generation and generation*," (iii. 20;) eternity is predicated of Judah, because by Judah is represented the celestial church, n. 3881; and generation and generation is predicated of Jerusalem, because by Jerusalem is signified the spiritual church, n. 402. And in Isaiah, "My justice shall be to eternity, and my salvation to *generation of generations*," (li. 8;) where eternity is predicated of the good of love, for justice is predicated of that good, n. 612, 2235; and generation of the good of faith. And in David, "Thy kingdom is a kingdom of all eternities, and thy dominion to *all generation and generation*," (Psalm cxlv. 13,) where the sense is the same; for unless eternity was predicated of what is celestial, and generation of what is spiritual, only one would be mentioned, both would be a vain repetition. Those things which are of a state of faith are also signified by a bastard not being allowed to come into the congregation of Jehovah in the *tenth generation* (Deut. xxiii. 2); and by the Ammonite and Moabite not even in the *tenth generation* (xxiii. 3): and by the Edomite and Egyptian being allowed to come into the congregation of Jehovah in the *third generation* (verse 8 of the same chapter). In like manner in the commandment of the Decalogue, by Jehovah God visiting the iniquity of the fathers upon the sons, *upon the third and fourth generation* of them that hate him (Exod. xx. 5). The reason why generations denote the things of faith and charity, is, because in the spiritual sense no other generations can be understood than those which are of regeneration, or the regenerate; in like manner as nativities, births, and conceptions in the Word are of faith and charity, which may be seen, n. 1145, 1255, 3860, 3868, 4668, 5160, 5598.

6240. *Shall be thine*.—That hereby is signified that they shall be in the rational principle, which is in the internal, appears from this, that the internal celestial principle, represented by Joseph, is in the rational principle, n. 4286, 4963; and, therefore, by *being thine* is signified that they shall be in the rational principle, as before by *being mine* was signified that they should be in the natural principle, in which is the truth of the natural principle represented by Jacob, n. 6236. It may be expedient briefly to say what the rational principle is; the intellectual principle of the internal man is called rational, but the intellectual principle of the external man is called natural; thus the rational principle is internal, and the natural principle external; and they are most distinct one from the other. But no man is truly rational except he who is called a celestial man, and who has a perception of good, and from good a perception of truth; whereas he who has not that perception,

but only knowledge that a thing is true because he is so instructed, and thence has conscience, is not a truly rational man, but an interior natural man; such are they who are of the Lord's spiritual church:—they differ from each other, as the light of the moon differs from the light of the sun; wherefore also the Lord appears to the spiritual as a moon, but to the celestial as a sun, see n. 1421, 1529—1531, 4060, 4696. Several in the world suppose, that he is a rational man, who can reason ingeniously on many subjects, and so combine his reasonings, that what he concludes may appear as true; but this faculty falls to the lot even of the very worst, who can reason cunningly and make evils appear as goods, and falses as truths, and also *vice versâ*: but every reflecting person may see that this is a depraved phantasy, and not the rational principle. The rational principle consists in inwardly seeing and perceiving that good is good, and thence that truth is truth, for the sight and perception thereof is from heaven. The reason why they who are of the Lord's spiritual church are interiorly natural, is, because they only acknowledge that for truth which they have imbibed from parents and masters, and which they have afterwards confirmed in themselves, and do not see inwardly and perceive whether truth be from any other source than from this, that they have confirmed it in themselves. It is otherwise with the celestial; hence the latter are rational, but the former interiorly natural. The internal celestial principle, represented by Joseph, is in the rational principle; whereas the spiritual good, represented by Israel, is in the interior natural principle, n. 4286; for they are the spiritual who are represented by Israel; and the celestial who are represented by Joseph.

6241. *And shall be called after the name of their brethren in their inheritance.*—That hereby is signified that they should be of the quality of the truths and goods of the church, and together amongst them, appears (1.) from the signification of a *name*, and of being called by a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; (2.) from the representation of Ephraim and Manasseh, who are here the *brethren*, as denoting the intellectual principle and will principle of the church, see n. 3969, 5354, 6222, thus truth and good, n. 6234; and (3.) from the signification of *in their inheritance*, as denoting together amongst them.

6242. Verse 7. *And I in my coming from Padan.*—That hereby is signified from a state of knowledges, appears from the signification of *Padan-Aram*, as denoting the knowledges of truth and good, see n. 3664, 3680, 4107; thus Padan denotes a state of knowledges.

6243. *Rachel died by me in the land of Canaan.*—That hereby is signified an end of the former affection of interior truth, ap-

pears (1.) from the signification of *dying*, as denoting to cease to be such, see n. 494, and as denoting an end of the former representation, see n. 3253, 3259, 3276, 5975; and (2.) from the representation of *Rachel*, as denoting the affection of interior truths, see n. 3758, 3782, 3793, 3819.

6244. *In the way when there was yet a tract of land.*—That hereby is signified what is intermediate, may appear without explanation.

6245. *To come to Ephrath.*—That hereby is signified the spiritual of the celestial principle in a former state, appears from the signification of *Ephrath*, as denoting the spiritual of the celestial principle in a former state, see n. 4585, 4594.

6246. *And I buried her in the way of Ephrath.*—That hereby is signified the rejection of that state, appears from the signification of *burying*, as denoting rejection, see n. 4564; and from the signification of *Ephrath*, as denoting the spiritual of the celestial principle in a former state, n. 6245.

6247. *It is Bethlehem.*—That hereby is signified in its place a state of new affection of truth and good, appears from the signification of *Bethlehem*, as denoting the spiritual of the celestial principle in a new state, see n. 4594, thus a state of new affection of truth and good; for the spiritual of the celestial principle is the truth of good, and thus the affection of truth derived from good. It may be expedient to shew how the case is with the contents of this verse in the internal sense: the subject treated of is the rejection of a former affection of truths and the reception of a new affection; the former affection of truth prevails during man's regeneration, but the latter, which is the new affection, prevails when he is regenerated. In the former state, man is affected with truth to the end that he may become intelligent, but in the latter state that he may become wise; or what is the same thing, in the former state he is affected with truth for the sake of doctrine, but in the latter for the sake of life; when for the sake of doctrine, he looks at good from truth, but when for the sake of life, he looks at truth from good. Thus the latter state is the inverse of the former; wherefore the former state is rejected during man's regeneration, and the latter, which is a new state, is received; the former state also, in respect to the latter new one, is impure, for when man is affected with truth for the sake of doctrine that he may become intelligent, he is affected also at the same time with reputation and glory; this affection must necessarily be then present, and it is also permitted as an introductory means, because such is the quality of the man; but when he is affected with truth for the sake of life, he rejects glory and reputation as ends, and embraces the good of life, that is, charity towards his neighbor.

6248. Verses 8, 9. *And Israel beheld the sons of Joseph,*

and said, Whose are these ? And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them. And Israel beheld the sons of Joseph, signifies perception concerning the intellectual principle and the will principle of the church : *and he said, Whose are these ?* signifies, and concerning their origin : *and Joseph said unto his father,* signifies a reply from the interior principle : *These are my sons, whom God hath given me here,* signifies that they were from the internal in the natural principle : *and he said, Bring them, I pray thee, unto me,* signifies that they should accede to spiritual good : *and I will bless them,* signifies prediction concerning good and truth.

6249. Verse 8. *And Israel beheld the sons of Joseph.*—That hereby is signified perception concerning the intellectual principle and the will principle of the church, appears from the signification of *seeing*, as denoting perception ; see n. 2150, 3764, 4403—4421, 4567, 4723, 5400 ; and from the representation of *Ephraim* and *Manasseh*, as denoting the intellectual principle and the will principle of the church, born from the internal, which is *Joseph* ; see n. 5354, 6222.

6250. *And he said, Whose are these ?*—That hereby is signified perception concerning their origin, appears (1.) from the signification of *saying*, as denoting perception ; see above, n. 6220 ; and (2.) from the signification of *whose are these*, as denoting concerning their origin ; for in the internal sense, an interrogation denotes knowledge from perception ; see n. 2693, 6132.

6251. Verse 9. *And Joseph said unto his father.*—That hereby is signified reply from an interior principle, appears without explanation, when by *Joseph* is meant the internal principle, n. 6177 ; for when a man perceives, then on inquiring with himself concerning any subject, he also replies to himself from an interior principle. It has also been observed, when spirits inquired anything of me, that they received an answer from merely looking into my thought.

6252. *These are my sons, whom God hath given me here.*—That hereby is signified that they were from the internal in the natural principle, appears from the representation of *Joseph*, whose sons they were, as denoting the internal principle ; see n. 6177, 6224 ; and from the signification of the *land of Egypt*, which is *here*, as denoting the natural mind ; see n. 5276, 5278, 5280, 5288, 5301 ; thus the natural principle.

6253. *And he said, Bring them, I pray thee, unto me.*—That hereby is signified that they should accede to spiritual good, appears from the signification of *bringing* them to him, as denoting that they should accede ; and from the representation of *Israel*, to whom they should accede, as denoting spiritual good ; see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833.

6254. *And I will bless them.*—That hereby is signified prediction concerning good and truth, appears from the signification of blessing, as denoting prediction, as above, n. 6230; in the present case concerning good and truth, which are represented by Manasseh and Ephraim. To bless, signifies various things, because it is a very general expression; that it also signifies prediction concerning the goods which befall, as well as concerning evils, is evident in the following chapter, where Israel predicted to his sons what should befall them, evils to some, as to Reuben, Simcon, and Levi, and goods to others, as to Judah and Joseph; this prediction is called a blessing in verse 28 of that chapter, “This is what their father spake unto them, and *blessed them; every one according to his blessing he blessed them;*” that blessing denotes prediction, is manifest from the words in the first verse of that chapter, “Jacob called his sons, and said, Gather yourselves together, and *I will tell you what shall befall you in the last end of days.*”

6255. Verses 10—14. *And the eyes of Israel were heavy through old age, he could not see; and he caused them to come unto him, and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy faces, and lo, God hath caused me to see also thy seed. And Joseph brought them out from between his thighs, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and caused them to come unto him. And Israel stretched out his right hand, and set it upon the head of Ephraim, who was the younger, and his left hand upon the head of Manasseh: he put forth his hands conversely, because Manasseh was the first-born. And the eyes of Israel were heavy,* signifies his obscure perception: *through old age,* signifies because in the end of representation: *he could not see,* signifies non-observance: *and he caused them to come unto him,* signifies presence: *and he kissed them,* signifies conjunction from the affection of truth: *and embraced them,* signifies conjunction from the affection of good: *and Israel said unto Joseph,* signifies elevation to the internal principle: *I had not thought to see thy faces,* signifies that he was not in hope concerning the influx of his love: *and lo, God hath caused me to see also thy seed,* signifies that not only the influx of love was perceived, but also the good and truth thence derived: *and Joseph brought them out from between his thighs,* signifies the good of the will principle and the truth of the intellectual principle in the natural, from the affection of love on the part of spiritual good: *and he bowed himself with his face to the earth,* signifies their humiliation: *and Joseph took them both, Ephraim in his right hand toward Israel's left hand,* signifies the truth of the intellectual principle as in the second place: *and Manasseh in his left hand toward*

Israel's right hand, signifies the good of the will principle in the first place: *and caused them to come unto him*, signifies adjunction: *and Israel stretched out his right hand, and set it upon the head of Ephraim*, signifies that he regarded truth in the first place: *who was the younger*, signifies although it be in the second place: *and his left hand upon the head of Manasseh*, signifies that he regarded good in the second place: *he put forth his hands conversely*, signifies thus not according to order: *because Manasseh was the first-born*, signifies if indeed good is in the first place.

6256. Versc 10. *And the eyes of Israel were heavy*.—That hereby is signified his obscure perception, appears (1.) from the signification of *eyes*, as denoting the intellectual sight; see n. 2701, 4403—4421, 4083, 4086, 4339, as also seeing, n. 6249; (2.) from the representation of *Israel*, as denoting spiritual good in the natural principle, see above, n. 6253; and (3.) from the signification of *being heavy*, when predicated of the eyes, as denoting what is obscure, thus obscure perception. The reason why Israel was in obscure perception, when he blessed the sons of Joseph, is because he was in the end of representation; but in general, because that spiritual good, which is represented by Israel, is in obscure perception, for it is from the natural principle, where natural light prevails, but not celestial light, in which spiritual and celestial good is, which is from the rational principle; the external man, who is also called natural, is of this character. When we speak of spiritual good from the natural principle, they are meant who are principled in that good, viz., they who are of the Lord's spiritual church; wherefore also by Israel that church is represented, n. 4286; that the spiritual, who are those of that church, are respectively in an obscure principle, may be seen, n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3246, 3833, 4402; and because they are in an obscure principle, they set truth which is of faith in the first place, as Israel here did, in setting Ephraim before Manasseh. The reason why the spiritual so believe is, because they are introduced through truth to good, n. 2954; and when they are introduced, they do not perceive the good, because it flows in to the affection of truth from an interior principle, thus not into perception before they are regenerated. Hence also it is, that they call the goods of charity, fruits of faith; and yet they are little solicitous about fruits, who assert that faith alone saves without good works, and this in the last hour of death, howsoever the man had before lived; that this is an obscure perception concerning good and truth, is evident. Nevertheless the case is so; those who prefer faith to charity from principles derived from doctrine, and still live a life of charity, are of the Lord's spiritual church; and they are saved, for in life they prefer the good of charity, but in doctrine the truth of faith.

6257. *Through old age.*—That hereby is signified because in the end of representation, appears from the signification of *old age*, as denoting newness of representation, see n. 3254, thus the end of the former.

6258. *He could not see.*—That hereby is signified non-observance, appears from the signification of *seeing*, as denoting perception, see above, n. 6249, thus also observance.

6259. *And he caused them to come unto him.*—That hereby is signified presence, appears from the signification of *causing to come*, as denoting to render present.

6260. *And he kissed them.*—That hereby is signified conjunction from the affection of truth, appears from the signification of *kissing*, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4353, 5929. The reason why it denotes from the affection of truth is, because it follows that he embraced them, whereby is signified conjunction from the affection of good; for to embrace denotes an interior and thence a closer affection than to kiss, as the affection of good is more interior and closer than the affection of truth.

6261. *And embraced them.*—That hereby is signified conjunction from the affection of good, appears from the signification of *embracing*, as denoting the conjunction of love, see n. 4351, thus conjunction from the affection of good, see just above, n. 6260. That to embrace denotes such affection, is very manifest from the testification of love by embracing, embracing being an act which flows from thence; for every spiritual affection has a gesture corresponding to it in the body of man, which gesture is representative thereof; that this is the case with kissing, spoken of just above, is well known.

6262. Verse 11. *And Israel said unto Joseph.*—That hereby is signified elevation to the internal principle, appears from the signification of *saying*, as denoting perception, and also influx, before spoken of. The reason why it denotes elevation is, because the subject treated of in this verse is the influx of love, and thence of good and truth from the internal principle, which influx is elevation to the internal principle; for the external principle cannot be in love towards the internal, except by influx and elevation from the internal. For the very love itself, of which the external principle is sensible, is of the internal; and whereas every active principle has its re-active or reciprocal principle, that any effect may be produced, the active principle is the cause, and the re-active is the thing caused; therefore re-activity is also of the active principle, as the thing caused is of the cause, for all energy in the thing caused is from the cause; this is the case with re-action in everything of universal nature.

6263. *I had not thought to see thy faces.*—That hereby is signified that he was not in hope concerning the influx of his

love, appears (1.) from the signification of *faces*, as denoting things interior; see n. 358, 2434, 3527, 3573, 4066, 4796, 4798, 5695, thus the affections, for these shine forth principally from the face, see n. 4796, 5102; hence the face of God denotes the Divine love, consequently mercy, n. 5585; and (2.) from the signification of *I had not thought*, as denoting that he had not been in hope. That the *influx* of love is denoted, is signified by seeing the faces, as is also evident from what precedes, and from what presently follows.

6264. *And lo, God hath caused me to see also thy seed.*—That hereby is signified, that not only the influx of love was perceived, but also good and truth thence derived, appears from the representation of Manasseh and Ephraim, who are here the *seed*, as denoting the good of the will principle and the truth of the intellectual; see n. 5354, 6222; and likewise from the signification of *seed*, as also denoting good and truth; see n. 1610, 2848, 3310, 3373, 3671; and because it is said, I had not thought to see thy faces, and lo, God hath caused me to see (also thy seed), hereby is signified that not only the influx of love was perceived, but also (good and truth thence derived); for that by seeing faces is signified an influx of love, may be seen just above, n. 6263.

6265. Verse 12. *And Joseph brought them out from between his thighs.*—That hereby is signified the good of the will principle and the truth of the intellectual from the affection of love on the part of spiritual good, appears (1.) from the representation of *Joseph*, as denoting the internal celestial principle; see n. 5869, 5877; (2.) from the representation of *Manasseh* and *Ephraim*, who are here they whom Joseph took away, as denoting the good of the will principle and the truth of the intellectual; see n. 5354, 6222; and (3.) from the signification of *thighs*, as denoting the affection of love; see n. 3021, 4277, 4280, 4575, 5050—5062; that it was on the part of spiritual good, is denoted by Israel, who is spiritual good, n. 6253. By these things is signified, that the internal celestial principle removed the good of the will principle and the truth of the intellectual from spiritual good, that is, from the affection of the love thereof; because Israel, by whom spiritual good is represented, caused that good and truth to come to himself, besides that they were brought to him by Joseph, by whom is represented the internal celestial principle; wherefore they were removed, and were afterwards brought by Joseph, as it follows. The reason is, because hereby there is an influx of love from the internal celestial principle through spiritual good into them; for this is according to order, and hence, when they were to be blessed, this external ritual was strictly to be observed; for on this occasion they were presented before the Lord, from whom is prediction, which is here signified by blessing, n. 6254.

Hence then it is, that Joseph took his sons from the thighs of his father, and afterwards brought them thither himself.

6266. *And he bowed himself with his face to the earth.*—That hereby is signified their humiliation, appears from the signification of *bowing himself with his face to the earth*, as denoting interior humiliation, see n. 5682; for such bowing is an act of the body corresponding to humiliation of the mind; hence they, who are in adoration of God from the heart, thus bow themselves. It is said he bowed himself, because Joseph was in their stead, not on this occasion before Israel, but before the Lord, from whom was blessing by Israel. The reason why this was done by Joseph in their stead, is because this is the case in things spiritual; the good of the will principle and the truth of the intellectual in the natural principle cannot humble themselves before the Lord of themselves, but from the internal principle by influx; because without influx through the internal principle into the natural, there is nothing of will and understanding therein, and not even anything of life; for the internal principle is the medium, through which there is life from the Lord in the natural principle.

6267. Verse 13. *And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand.*—That hereby is signified truth of the intellectual principle as in the second place, and good of the will principle in the first place, appears (1.) from the representation of *Ephraim*, as denoting truth of the intellectual principle; (2.) from the representation of *Manasseh*, as denoting good of the will principle, see n. 5354, 6222; and (3.) from the signification of the *right hand*, as denoting to be in the first place, and of the *left hand*, as denoting to be in the second, as is manifest from universal use in life. How the case is herein, will be shewn in what presently follows.

6268. *And caused them to come unto him.*—That hereby is signified adjunction, is manifest without explanation.

6269. Verse 14. *And Israel stretched out his right hand, and set it upon the head of Ephraim.*—That hereby is signified that he regarded truth in the first place, appears (1.) from the signification of *stretching out his right hand*, as denoting to regard in the first place; that the right hand denotes in the first place, is evident; and (2.) from the representation of *Ephraim*, as denoting the intellectual principle, thus also the truth of faith, for this dwells in the intellectual part of man, where there is sight from the light of heaven, thus spiritual sight, in that part, see n. 6222. The subject treated of in this verse, and also in the following verses 17—19, is concerning Israel putting his right hand on the head of Ephraim, and his left hand on the head of Manasseh; and thereby is signified that he regarded the truth of faith in the first place, and the good of charity in

the second ; the reason was, because the spiritual man, who is represented by Israel, n. 4286, 6256, regards no otherwise until he is regenerated, for he sensibly observes what the truth of faith is, but not what the good of charity ; for the latter flows in by an interior way, but the former by an exterior, as by the scientific principle. But they who are not in the process of regeneration, say absolutely that faith is in the first place, that is, that it is the essential of the church, because thus they can live as they please, and still say that they have hope of salvation. Hence, also, at this day charity has so disappeared that scarcely any one knows what it is ; consequently faith also has disappeared, for the one is not given without the other. If charity were in the first place, and faith in the second, the church would have another face, for then none would be called Christians but they who lived according to the truth of faith, that is, the life of charity ; and also it would then be known what charity is. Then, too, more churches than one would not be made, by distinguishing between them according to opinions concerning the truths of faith ; but the church would be called one, containing all who are in the good of life, not only those who are within the orb where the church is, but those also who are beyond it. The church would thus be in illustration concerning such things as are of the Lord's kingdom, for charity illustrates, and in no case faith without charity ; the errors, too, induced by faith separate from charity, would be clearly seen. Hence it is evident what a different face the church would have, if the good of charity were in the first place, or the essential, and the truth of faith in the second, or the formality thereof. The face of the church would then be like the face of the ancient church, which made the church to consist in charity, and had no other doctrinals of the church than those of charity ; hence they had wisdom from the Lord. The quality of that church is described in these words in Moses, "Jehovah led him about, He instructed him, He guarded him as the pupil of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings ; He took him, He bare him upon His wing. Jehovah alone did lead him, neither was any strange God with him ; He caused him to ride on the high places of the earth, and fed him with the produce of the fields, He made him suck honey out of the rock, and oil out of the flinty rock ; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of goats, with fat of the kidneys of wheat, and thou didst drink the pure blood of the grape," (Deut. xxxii. 10—14.) Wherefore, they who were of that church, are in heaven, and in all happiness and glory there.

6270. *Who was the younger.*—That hereby is signified although it be in the second place, appears from the signification of the *younger*, as denoting to be in the second place.

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6271. *And his left hand upon the head of Manasseh.*—That hereby is signified that he regarded good in the second place, appears (1.) from the signification of *putting forth his left hand*, as denoting to regard in the second place; and (2.) from the representation of *Manasseh*, as denoting the will principle, thus also the good of charity; how this case is, may be seen just above, n. 6269.

6272. *He put forth his hands conversely.*—That hereby is signified thus not according to order, appears from the signification of putting forth the hands *conversely*, as denoting not according to order, for thereby he makes the younger the first-born, and *vice versa*; consequently the truth of faith prior and superior, and the good of charity posterior and inferior, for primogeniture is priority and superiority, n. 3325. How much evil this introduces into the church, may appear manifest, for by it such obscurity is occasioned, that it is not known what good is, thus neither what truth is; for good is like a flame, and truth like the light thence issuing, if you take away the flame, the light also perishes, and if any light appears, it is like a fallacious light which is not derived from the flame. Hence it is that churches are at variance with each other, and dispute about the truth, and one congregation asserts a thing to be true, which another asserts to be false. And what is still worse, when once they have set faith in the first place in a church assembly, they next begin to separate faith from charity, and to make light of the latter in comparison, and thus to have no concern about the life to which man by nature also inclines. Hence the church perishes, for it is the life which constitutes the church with man, but not doctrine without life; nor yet confidence, which is faith in an eminent degree, for genuine confidence cannot possibly be given except to those who are in charity, the life of confidence being thence derived. Moreover, that the good of charity is actually the first-born, that is, in the prior place, and that the truth of faith appears to be so, may be seen, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.

6273. *Because Manasseh was the first-born.*—That hereby is signified if indeed good is in the prior place, appears (1.) from the representation of *Manasseh*, as denoting good which is of the will-principle, spoken of above; and (2.) from the signification of primogeniture, as denoting priority and superiority, see n. 3325, thus the first-born denotes one who is in the prior place. That good is in the prior place, as also the will principle of man, and that truth is in the posterior place, as also the thinking principle of man, who cannot see from natural light alone, if it be illustrated in but a small degree? also that man's will principle causes him to think in one way rather than in another, consequently that good with man causes this or that to be true,

thus the truth is in the second place, and the good in the first. Think and reflect with yourself, can the truth which is of faith take root except in good, and is faith faith unless it be rooted therein? Hence you will be able to conclude what is primary or essential to the church, that is, to man in whom the church is.

6274. Verses 15, 16. *And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who fed me from then even unto this day, the angel who redeemed me from all evil, bless the boys, and in them shall my name be called, and the name of my fathers Abraham and Isaac, and may they grow into a multitude in the midst of the earth.* *And he blessed Joseph*, signifies prediction concerning truth of the intellectual principle and good of the will principle having life from the internal: *and said, the God before whom my fathers walked, Abraham and Isaac*, signifies the Divine principle from which internal good and internal truth had life: *the God who fed me*, signifies that Divine principle vivifying the good of spiritual truth from the natural principle: *from then even unto this day*, signifies continually: *the angel who redeemed me from all evil*, signifies the Divine Human (principle) from whom is deliverance from hell: *bless the boys*, signifies that he may give them truth and good: *and in them shall my name be called*, signifies that in them should be the quality of the good of spiritual truth from the natural principle: *and the name of my fathers Abraham and Isaac*, signifies, and the quality of internal good and truth: *and may they grow into a multitude in the midst of the earth*, signifies extension from the inmost principle.

6275. Verse 15. *And he blessed Joseph*.—That hereby is signified prediction concerning the truth of the intellectual principle and the good of the will principle having life from the internal, appears from the signification of *blessing*, as denoting prediction, see n. 6230, 6254; and from the representation of Ephraim and Manasseh, who in this case are *Joseph*, as denoting the truth of the intellectual principle and the good of the will principle in the natural, born from the internal, see n. 6234, 6249. That by *Joseph* are meant his sons, is evident from the blessing itself, in which it is said, “The angel that redeemeth me from all evil *bless the boys*, and in them shall my name be called;” and the reason is, because the good and truth in the natural principle, which are represented by Manasseh and Ephraim, are the very internal principle therein. The internal and the external principles are indeed distinct from each other; but in the natural principle, where they are together, the internal principle is as in its form adapted to itself; which form does not act at all from itself, but from the internal which is in it, thus it is only acted upon. The case herein is like that of the efficient in the effect; these are distinct from each other, nevertheless the efficient is in the effect as in its form adapted

to itself, and by it acts as a cause in the sphere where the effect is presented. The case is similar with good and truth in the natural principle in man, which are born from the internal principle; for the internal principle clothes itself with such things as are of the natural principle, that it may be therein, and there exert vital activity; but those things, with which it clothes itself, are only coverings, which do not act at all from themselves.

6276. *And said, The God before whom my fathers walked, Abraham and Isaac.*—That hereby is signified the Divine (being or principle) from Whom internal good and internal truth had life, appears (1.) from the signification of *God*, as denoting the Divine (being or principle;) (2.) from the signification of *walking*, as denoting to live, or to have life, see n. 519, 1794; (3.) from the representation of *Abraham*, as denoting in the supreme sense the very Divine (principle) of the Lord; and (4.) from the representation of *Isaac*, as denoting His Divine rational principle, thus the internal Human principle, for Jacob is the Lord's Divine natural, or His external Human principle, see n. 2011, 3245, 3305, 3439, 4615. But in the representative sense Abraham denotes internal good, and Isaac internal truth, see n. 3703, 6098, 6185; these things in the representative sense are signified by Abraham and Isaac, because the essential good and truth, which are in the Lord's kingdom, proceed from His Divine and Divine Human principles; and cause the Lord Himself to be there; thus He himself is His kingdom.

6277. *The God who fed me.*—That hereby is signified that Divine principle vivifying the good of spiritual truth from the natural principle, appears (1.) from the signification of *feeding*, as denoting to vivify; that to feed denotes to instruct, see n. 6044. The reason is, because pasture denotes that which supports the spiritual life of man, see n. 6078; but feeding, and pasture, which are there spoken of, are predicated of a flock; whereas feeding is here predicated of Jacob, in that he was supported by food and the necessities of life, by which in the internal sense the same thing is signified; for that which supports and vivifies the life of the body, signifies, in the internal sense, that which supports and vivifies the spiritual life. (2.) From the representation of *Israel*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and whereas this good, which Israel represents, is the good of truth, therefore it is here said the good of spiritual truth; for in the genuine sense, Israel is the spiritual church, and the good which is of that church is the good of truth; for the members of that church are instructed concerning good by truth, and when they act according to the truth in which they are instructed, then that truth is called good. This good is that which is called the good of truth, and is represented by Israel.

6278. *From then even unto this day.*—That hereby is signified continually, appears from the signification of *to-day* and *to this day*, as denoting what is perpetual and eternal, see n. 2838, 4304, 6165; in the present case, therefore, from then even unto this day signifies continually, viz., continually vivifying, which is feeding, n. 6277.

6279. Verse 16. *The angel who redeemed me from all evil.*—That hereby is signified the Lord's Divine Human (principle) from whom is deliverance from hell, appears (1.) from the signification of *angel*, as denoting the Lord's Divine Human (principle), of which we shall speak presently; (2.) from the signification of *redeeming*, as denoting to deliver, of which also we shall speak presently; and (3.) from the signification of *evil*, as denoting hell. The reason why evil denotes hell, is, because hell itself is nothing but evil; for it is the same thing whether you say, that all in hell are evil, or say that hell is evil. In the spiritual sense, when evil is spoken of, hell is meant; for they who are in the spiritual sense, as the angels in heaven are, think and speak abstractedly from persons, because universally, thus to them evil is hell; in like manner sin, when by it is meant the ruling evil, as in Genesis, "Jehovah said unto Cain, If thou doest not well, *sin* lieth at the door; unto thee shall be his desire, and thou shalt rule over him," (iv. 6, 7;) here sin denotes hell, which is at hand, when man does evil. Evil itself also in man is nothing but hell, for it flows in from thence, and man is then a hell in its least image, as also is every one who is in hell: so on the other hand, good itself in man is nothing but heaven in him, for good flows in through heaven from the Lord, and the man who is principled in good, is a heaven in its least image, as also is every one in heaven.

6280. That the redeeming angel is the Lord as to the Divine Human (principle), is manifest from this consideration, that the Lord by assuming the human (principle), and making it Divine, redeemed man, that is, delivered him from hell; on which account the Lord as to His Divine Human (principle), is called the Redeemer. The reason why the Divine Human (principle) is called an angel, is, because by angel is signified *sent*, and the Lord as to the Divine Human (principle) is said to be sent, as is evident from very many passages in the Word of the evangelists. And, moreover, the Divine Human (principle), before the Lord's coming into the world, was Jehovah himself flowing in through heaven when he spake the Word; for Jehovah was above the heavens, but that which passed from Him through the heavens, was at that time the Divine Human (principle); for by the influx of Jehovah into heaven, it resembled a man, and the Divine (principle) itself thence flowing was a Divine Man; this now is the Divine Human (principle) from eternity, and is what is called the sent, whereby is meant proceeding; and this

is the same as angel. But as Jehovah could no longer flow in to men, by that His Divine Human (principle), because they had so far removed themselves from that Divine (principle), therefore He assumed the human (principle), and made it Divine; and thus by influx thence into heaven He was able to reach those of the human race, who received the good of charity and the truth of faith from the Divine Human (principle), thus rendered visible, and deliver them thereby from hell; which otherwise could not have been effected. This deliverance is what is called redemption, and the Divine Human (principle) itself, which delivered or redeemed, is what is called the redeeming angel. But it is to be noted, that the Lord as to the Divine Human (principle), as well as with respect to the Divine itself, is above heaven, for He is the Sun which illuminates heaven, and thus heaven is far beneath him; the Divine Human (principle), which is in heaven, is the Divine Truth proceeding from Him, which is light from Him as from the sun; the Lord as to His essence is not Divine Truth, for this is from Him as light from the sun, but He is Divine Good itself, one with Jehovah. The Lord's Divine Human (principle) is also called an angel in other passages in the Word, as when he appeared to Moses in the bush, concerning which circumstance it is thus written in Exodus, "*When Moses came to the mountain of God, to Horeb, the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush. Jehovah saw that Moses went aside to see, therefore God called unto him out of the midst of the bush. And moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,*" (iii. 1, 2, 4, 6;) it is the Lord's Divine Human (principle) which is here called the angel of Jehovah, and it is plainly said, that it was Jehovah Himself; that Jehovah was there in the Divine Human (principle), may be manifest from this consideration, that the Divine itself could not appear except by the Divine Human (principle), according to the Lord's words in John, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, he hath brought him forth to view,"* (i. 18;) and in another place, "Ye have neither heard the voice of the Father at any time, nor seen his shape," (v. 37.) Moreover, the Lord as to the Divine Human (principle) is called an angel, in speaking of leading the people into the land of Canaan, on which occasion it is thus written in Exodus, "*Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed to thyself*

* The original Greek word here rendered "*hath brought forth to view,*" is ἐξηγήσατο, which in our English Version is expressed by *hath declared*. But the former rendering appears to be more agreeable to the meaning of the original, and at the same time more expressive of the idea intended to be suggested, viz., the manifestation of the invisible Father in and by the humanity which he was pleased to assume in the person of Jesus Christ.

from his faces, because he will not endure your transgression, *for My name is in the midst of them,*" (xxiii. 20, 21, 23;) that the angel in this passage is the Divine Human (principle), is evident from this consideration, that it is said, "For My name is in the midst of him," that is, Jehovah Himself; by my name is signified the quality of Jehovah, which is in the Divine Human (principle); that the Lord as to the Divine Human (principle) is the name of Jehovah, see n. 2628; and that the name of God denotes quality, also everything in one complex by which God is worshiped, see n. 2724, 3006. And in Isaiah, "In all their affliction he was afflicted, *and the angel of his faces* shall deliver them; for his love and his pity *he redeemed them*; and he took them, and carried them all the days of eternity," (lxiii. 9;) that the angel of the faces of Jehovah is the Lord as to the Divine Human (principle), is evident, for it is said that he redeemed them. So in Malachi, "Behold, the Lord whom ye seek, shall suddenly come to his temple, and *the angel of the covenant* whom ye desire; behold, he cometh, saith Jehovah Zebaoth. But who shall abide the day of his coming, and who shall stand when he shall appear? Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, according to the days of eternity, and according to the former years," (iii. 1, 2, 4;) that the angel of the covenant is the Lord as to the Divine Human (principle) is very manifest, for the subject treated of is concerning his coming; the offering of Judah and Jerusalem being then pleasant unto Jehovah, signifies that worship grounded in love and faith in Him should then be pleasant. That by Judah in the above passage is not meant Judah, nor by Jerusalem Jerusalem, is clearly evident, for neither then nor afterwards was the offering of Judah and Jerusalem pleasant. That the days of eternity denote states of the most ancient church, which was celestial, and that former years denote states of the ancient church, which was spiritual, may be seen, n. 6239. Moreover, by angel in the Word, in the internal sense, is not signified an angel, but some Divine attribute in the Lord, see n. 1925, 2319, 2821, 3039, 4085.

6281. Redeeming, in the proper sense, signifies to restore and to appropriate to himself what had been his own, and it is predicated of slavery, of death, and of evil; when of slavery, they are meant who have been made slaves, in the spiritual sense who are enslaved to hell; when of death they are meant who are in damnation; and when of evil, as in the present case, they are meant who are in hell, for the evil, from which the angel redeems, is hell, n. 6279. Inasmuch as the Lord delivered man from those things by making the human (principle) in Himself Divine, therefore His Divine Human (principle) is what in the Word is called the Redeemer, as in Isaiah, "I help thee, saith Jehovah, and *thy Redeemer the Holy One of Israel,*"

(xli. 14.) Again, "Thus saith Jehovah, *the Redeemer of Israel, his Holy One*," (xlix. 7, 26.) Again, "Jehovah Zebaoth is his name, and *thy Redeemer the Holy One of Israel*; the God of the whole earth shall He be called," (liv. 5;) in these passages, the Divine (principle) itself, which is called Jehovah, is distinguished from the Divine Human, which is called *the Redeemer, the Holy One of Israel*. But that it is Jehovah Himself in the Divine Human (principle), is manifest from the following passages, "Thus saith Jehovah the king of Israel, and *his Redeemer, Jehovah Zebaoth*; I am the first, and I am the last; and besides me there is no God," (xliv. 6.) Again, "Thus saith *Jehovah thy Redeemer*, I am Jehovah thy God, teaching thee," (xlviii. 17.) Again, "Thou art our Father, for Abraham doth not know us, and Israel doth not acknowledge us; *Thou Jehovah art our Father, our Redeemer*; thy name is from everlasting," (lxiii. 16.) And in David, "*Jehovah who redeemeth thy life from the pit*," (Psalm ciii. 4.) From these passages also it is evident, that in the Word, by Jehovah, no other is meant than the Lord, see n. 1343, 1736, 2921, 3035, 5663; and that Jehovah the Redeemer is His Divine Human (principle). Therefore also they who are redeemed are called the redeemed of Jehovah, in Isaiah, "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and the price of work before him; they shall call them, The people of holiness, *The redeemed of Jehovah*," (lxii. 11, 12;) that it is the Lord from whom they are called the redeemed of Jehovah, is very manifest, for the subject treated of is concerning his coming, "Behold, thy salvation cometh; behold, his reward is with him." Moreover, see Isaiah xliii. 1; lii. 2, 3; lxiii. 4, 9; Hosea xiii. 14; Exod. vi. 6; xv. 13; Job xix. 25; where it is evident that redemption is predicated of slavery, of death, and of evil.

6282. *Bless the boys*.—That hereby is signified that he would give them truth and good, appears (1.) from the signification of *blessing*, as denoting to gift with truth and good, for blessing in the spiritual sense involves nothing else, see n. 1420, 1422, 4981; and (2.) from the representation of Ephraim and Manasseh, who are here the *boys*, as denoting the intellectual principle of the church and the will principle of the church, to which truth and good should be given; truth to the intellectual principle, and good to the will principle.

6283. *And in them shall my name be called*.—That hereby is signified that in them should be the quality of the good of spiritual truth from the natural principle, appears (1.) from the signification of *his name being called in any one*, as denoting his quality in him, see n. 1754, 1896, 2009, 3521; and (2.) from the representation of *Israel*, as denoting the good of spiritual truth from the natural principle, see above, n. 6277. And because the quality of Israel was in them, they were also received

amongst the rest of the sons of Jacob, and were made tribes, one of Manasseh, and the other of Ephraim, and with them formed the twelve tribes which obtained inheritance by lot, when the tribe of Levi, because made the priesthood, was not numbered: see Joshua, and also Ezekiel, chap. xlviii.

6284. *And the name of my fathers, Abraham and Isaac.*—That hereby is signified, and the quality of internal good and truth, appears from the signification of *name*, as denoting quality, see just above, n. 6283; and from the representation of *Abraham* and *Isaac*, as denoting internal good and truth, see n. 6276. Internal good and truth must be in external good and truth, that these latter may be good and truth; for, as was said above, n. 6275, the external principle is nothing but a certain formation of such a quality, that the internal principle may be there, and exert therein its vital activities according to the influx from the Lord into itself; neither also is the internal principle anything else in respect to the supreme, which is the Lord: hence is the all of life; and the things which are beneath are merely forms recipient of life by degrees in their order, even to the last, which is the body.

6285. *And may they grow into a multitude in the midst of the earth.*—That hereby is signified extension from the inmost principle, appears from the signification of *midst*, as denoting the inmost, see n. 2940, 2973, 6068, 6084, 6103. Hence, growing into a multitude denotes extension, for the truths, which are signified by a multitude, extend themselves round about from the inmost, as from a centre; and the greater the extension thence is, and the more this extension is according to heavenly order, so much the more perfect is the state. This state is what is signified by this part of the blessing, that they may grow unto a multitude in the midst of the earth.

6286. Verses 17—20. *And Joseph saw that his father laid his right hand upon the head of Ephraim; and it was evil in his eyes, and he took hold of his father's hand to remove it from upon the head of Ephraim, upon the head of Manasseh. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said; I know, my son, I know; he also shall become a people, and he also shall become great; nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations. And he blessed them in that day, saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. And Joseph saw that his father laid his right hand upon the head of Ephraim,* signifies perception that he regarded truth in the first place: *and it was evil in his eyes,* signifies displeasure: *and he took hold of his father's hand,* signifies influx into the ability of his obscure perception: *to remove it from the head of Ephraim upon the head of Manasseh,*

signifies to turn him from error : *and Joseph said unto his father, Not so, my father, because this is the first-born*, signifies perceptible influx concerning good, that it has priority : *put thy right hand upon his head*, signifies that thus he should be in the first place : *and his father refused*, signifies non-consent : *and said, I know, my son, I know*, signifies that so it is, but that it appears otherwise : *he also shall become a people, and he also shall become great*, signifies that truth from good shall also be increased, thus the celestial man : *nevertheless his younger brother shall be greater than he*, signifies that good from truth shall receive more increase, thus the spiritual man : *and his seed shall be the fulness of the nations*, signifies the truth which is of faith about to reign : *and he blessed them in that day*, signifies foresight and providence (*prævidentiam et providentiam*) to eternity : *saying, In thee let Israel bless, saying, God set thee as Ephraim and as Manasseh*, signifies that his own spiritual principle may be in the truth of the intellectual and the good of the will principle : *and he set Ephraim before Manasseh*, signifies that he regarded truth in the first place, because he was spiritual.

6287. Verse 17. *And Joseph saw that his father laid his right hand upon the head of Ephraim*.—That hereby is signified perception that he regarded truth in the first place, appears (1.) from the signification of *seeing*, as denoting to understand and perceive ; see n. 2150, 2807, 3764, 4567, 4723, 5400 ; (2.) from the representation of *Joseph*, as denoting the internal celestial principle ; see n. 5869, 5877, 6224 ; (3.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good from the natural principle ; (4.) from the signification of *laying the right hand upon the head*, as denoting to regard in the first place ; see above, n. 6269 ; and (5.) from the representation of *Ephraim*, as denoting truth which is of the intellectual principle in the natural ; see above, n. 6234, 6238, 6267. From these considerations it is evident, that by Joseph seeing that his father laid his right hand upon the head of Ephraim, is signified perception of the internal celestial principle that spiritual good from the natural principle regarded truth in the first place ; see what was said and shewn above, n. 6256, 6269, 6272, 6273.

6288. *And it was evil in his eyes*.—That hereby is signified displeasure, appears without explanation. The reason why it displeased Joseph, was, because by him is represented the internal celestial principle, which is above the spiritual good represented by *Israel* ; what is superior is able to perceive how the case is with what is doing in an inferior principle, thus also whether that which is thought in it be truth or not. The superior principle sees the things which are in inferior principles, because it sees from the light of heaven ; thus the internal celestial principle, which is Joseph, saw that spiritual good

from the natural principle, which is Israel, was in error; wherefore it displeased him.

6289. *And he took hold of his father's hand.*—That hereby is signified influx into the ability of his obscure perception, appears from the signification of *taking hold of the hand*, as denoting influx into the ability of perception; for when the internal principle by influx is willing to drive the external to think and will anything, it as it were takes hold of it, in the present case, of the ability of perception which is signified by the hand; that hand denotes ability; see n. 878, 3387, 4931—4937. The perception is said to be obscure, because the spiritual, who are represented by Israel, are in obscurity in respect to the celestial, who are represented by Joseph; that the spiritual are respectively in an obscure principle, see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402. That the spiritual are in an obscure principle, is very manifest from this consideration, that before they are regenerated, they are altogether in thick darkness concerning truth and good, and that whilst they are regenerating they acknowledge such truth as is contained in the doctrine of their church, in which truth they have faith, whether it be really true or not. Nevertheless, this truth becomes good with them when it becomes of the will, and thence of the life, and in this case it is that good which is called the good of truth, the good of faith, and likewise spiritual good, or the good of the spiritual church; the quality of good from such an origin, may be known by every one who weighs it in his own mind. Nevertheless the good derived from such truth, even amongst the Gentiles, is accepted by the Lord, provided it has charity towards the neighbor for its principle, and there be innocence in that charity.

6290. *To remove it from the head of Ephraim upon the head of Manasseh.*—That hereby is signified to turn him away from error, appears from the signification of *removing*, as denoting to turn away; and from the signification of *from the head of Ephraim upon the head of Manasseh*, as denoting from error, for it was an error that he regarded truth in the first place, and good in the second, as was shewn above.

6291. Verse 18. *And Joseph said unto his father, Not so, my father; for this is the first-born.*—That hereby is signified perceptible influx concerning good, that it has the priority, appears from the signification of *saying*, when predicated of the internal celestial principle, which here is Joseph, as denoting influx; see n. 6152, in the present case perceptible influx, because he not only took hold of the hand, but also said, Not so my father, for this is the first-born.

6292. *Put thy right hand on his head.*—That hereby is signified that thus he should be in the first place, appears from the signification of *putting the right hand on the head*, as denot-

ing to regard in the first place, as above, n. 6269, 6287. The custom of putting the hand on the head, when blessing was given, was derived from a ritual received from the ancients; for the very intellectual principle and will principle of man are in the head, but the acts according to those principles, and compliance are in the body: to put the hand on the head, therefore, was representative that blessing was communicated to the intellectual principle and will principle, and thus to the man himself. From that ancient time the same ritual remains even at this day, and is in use in inaugurations, and also in benedictions.

6293. Verse 19. *And his father refused.*—That hereby is signified non-consent, appears without explanation.

6294. *And said, I know, my son, I know.*—That hereby is signified that so it is, but that it appears otherwise, is manifest from the signification of *knowing*, as here denoting to know that it is so, but that it appears otherwise. The spiritual good, which is Israel, now perceived this, was in consequence of the influx of the internal celestial principle, which is Joseph; concerning which influx, see above, n. 6289, 6291. When spiritual good is in illumination from such influx, it perceives that it is so, that is, that good is in the prior place, and truth in the posterior, and also that it appears otherwise: but in this case he makes priority consist in this, that truth should reign above good, as it follows, and for this reason he retains the right hand on the head of the younger son, and the left on the head of the first-born.

6295. *He also shall become a people, and he also shall become great.*—That hereby is signified that truth from good also shall be increased, thus the celestial man, appears (1.) from the signification of *people*, as denoting truth; see n. 1259, 1260, 3581, 4619; (2.) from the signification of *becoming great*, as denoting to be increased; and (3.) from the representation of *Manasseh*, concerning whom those things are said, as denoting good of the will principle in the natural, which good is born from the internal; see n. 6231, 6238, 6267. That truth from good is of the celestial man, is manifest from what has been often said and shewn heretofore concerning the celestial man; viz., that the celestial man is in good, and thence in truth, from the will principle; and that he is distinguished from the spiritual man in this, that the latter is in truth, and thence in good, from the intellectual principle; and as Manasseh is the good of the will principle, therefore the celestial man is represented by him, but this celestial man is the external, or the man of the external celestial church, for Manasseh is the good of the will principle in the natural, thus in the external man; whereas Joseph is the man of the internal celestial church, because he is the good of the will principle in the rational, thus in the internal man.

It may be expedient also to say a few words concerning the truth of good which is of the celestial man; this truth is indeed called truth, but it is good; in the celestial man there is the good of love towards the neighbor; the good of love to the Lord is his internal principle, but the good of love towards the neighbor is his external; wherefore those of the celestial church, who are in love to the Lord are in the external principle of that church, and they who are in love towards the neighbor, are in its external principle; the good of this latter love, viz., of love towards the neighbor, in the celestial man, is what is here called the truth of good, and is represented by Manasseh. For the celestial man is of such a nature, that he does not reason from truth, nor about truth, inasmuch as he has perception from good, (that is, through good from the Lord,) that a thing is so or not so, n. 202, 337, 2715, 3246, 4148; nevertheless the good of charity with him is called truth, but it is celestial truth.

6296. *Nevertheless his younger brother shall be greater than he.*—That hereby is signified that good from truth will take more of increase, thus the spiritual man, appears (1.) from the representation of Ephraim, who is here the *younger brother*, as denoting truth of the intellectual principle in the natural born from the internal; see n. 6234, 6238, 6267; but in the present case Ephraim is good from truth, of which we shall speak presently; and (2.) from the signification of *becoming greater than another*, as denoting to take more of increase. Ephraim here denotes good derived from truth, because he represents not the man of the spiritual church, but the man of the external spiritual church, as Manasseh represents the man of the external celestial church, n. 6295; this man, viz., the man of the spiritual church, is constituted by good derived from truth; and the internal principle of that church is represented by Israel, but the external by Ephraim. The man of the spiritual church differs from the man of the celestial church in this, that the good of the former is implanted in the intellectual part, but the good of the latter in the will part; see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113; therefore Ephraim represents the spiritual man, and Manasseh the celestial. The reason why good derived from truth, or the spiritual man, should take more of increase than good from which truth is derived, or the celestial man, is because the will principle of man has been continually depraved, and at length to such a degree, that evil has taken entire possession of it, insomuch that there is nothing sound remaining therein. Lest, therefore, man should perish, the Lord has provided that he might be regenerated as to the intellectual part, and thereby be saved: hence now it is, that there are but few in whom anything still sound exists in the will part; thus there are but few who can become

celestial men, but several who can become spiritual. Thus the latter increase more than the former; and this is what is signified by his younger brother becoming greater than he.

6297. *And his seed shall be the fulness of the nations.*—That hereby is signified that the truth which is of faith should reign, appears (1.) from the signification of *seed*, as denoting faith and charity; see n. 1025, 1447, 1610, 1940, 2848, 3187, 3310, 3373, 3671, in the present case it denotes faith, because it is predicated of Ephraim; and (2.) from the signification of the *fulness of the nations*, as denoting abundance, thus that it should reign. In the Word, fulness signifies all, and where it does not signify all, it signifies abundant, and is predicated both of truth and of good: for multitude is predicated of truth, but magnitude of good, thus fulness of both; as in Jeremiah, "Behold, waters rise up out of the north, which shall become an overflowing stream, and shall overflow the earth and *the fulness thereof*; the city, and them that dwell therein," (xlvii. 2,) where the earth and its fulness denote all which is of the church, both what is true and what is good; therefore it is added, the city and them that dwell therein, for by city are signified truths, and by them that dwell therein, goods, n. 2268, 2451, 2712. And in Ezekiel, "They shall eat their bread with carefulness, and drink their water with astonishment, *that her land may be wasted from its fulness*," (xii. 19;) land denotes the church, and fulness denotes the good and truth therein; that both are signified, is evident from what precedes, that they should eat bread with carefulness, and drink water with astonishment, for by bread is signified the good of love, and by water the truth of faith, which are called the fulness of the earth. In like manner in Amos, "I abhor the pride of Jacob, and hate his palaces: therefore will I shut up the city and *the fulness thereof*," (vi. 8.) And in David, "The heavens are thine, the earth also is thine; thou hast founded the world and the fulness thereof," (Psalm lxxxix. 11.) And again, "The earth is Jehovah's and *the fulness thereof*; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the rivers," (xxiv. 1, 2;) where fulness also denotes truth and good; earth denotes the church in a specific sense; world denotes the church in an universal sense; Jehovah founding the world upon the seas, denotes upon those things which are of science, n. 28; and establishing it upon the rivers, denotes upon those things which are of intelligence, n. 3051. Who cannot see that it is not meant that Jehovah founded the world upon the seas, and established it upon the rivers, for the world is not founded and established thereon; wherefore every considerate person may see that something else is signified by seas and rivers, and that this other signification is the spiritual or internal principle of the Word.

6298. Verse 20. *And he blessed them in this day.*—That hereby is signified foresight and providence to eternity, appears (1.) from the signification of *blessing*, as denoting prediction, see n. 6230, 6254, but in the supreme sense it denotes the Lord's foresight and therefore also providence, for the one is not given without the other; for evil is foreseen and good is provided, and the evil which is foreseen is by providence blended into good. Blessing here denotes foresight and providence, because Israel, who here blesses, is in the supreme sense the Lord, n. 4286. (2.) From the signification of *in this day*, or to-day, as denoting eternity, see n. 2838, 3998, 4304, 6165.

6299. *Saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh.*—That hereby is signified that their spiritual principle may be in the truth of the intellectual principle and the good of the will-principle, appears (1.) from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and (2.) from the representation of *Ephraim*, as denoting truth of the intellectual principle, and of *Manasseh*, as denoting good of the will-principle, concerning which see above; that the spiritual principle, which is Israel, may be in them, is signified by the words, "In thee shall he bless," and "God set thee." In regard to the spiritual principle, represented by Israel, being in the truth of the intellectual principle and the good of the will-principle, which are Ephraim and Manasseh, the case is this; the spiritual good, which is represented by Israel, is the spiritual principle of the internal church, but the truth and good, represented by Ephraim and Manasseh, are of the external church, see n. 6296; that an internal principle may be the internal principle of the church, it must necessarily be in its external, for the external is a foundation on which the internal may stand, and a receptacle into which it may flow in. Hence it is that the natural principle, which is external, must necessarily be regenerated, for unless it be regenerated, the internal principle has neither a foundation nor a receptacle; in which case it perishes entirely. This now is what is meant, by his spiritual principle being in the truth of the intellectual and the good of the will principle. This may be illustrated by the following example; the affection of charity, viz., when man feels in himself peace and happiness in doing good to his neighbor without a view to any recompence, is the internal principle of the church; but to will this and to perform it from truth, that is, because it is so commanded in the Word, is the external principle of the church. If the natural principle, which is the external, does not agree, that is, neither wills nor performs it, because it sees therein no reward, thus nothing of self, (for in the natural or external man such an influence prevails, both from what is hereditary, and from what is actual), in this case

the internal principle has no foundation, nor corresponding receptacle, but something of such a nature as either rejects, perverts, or extinguishes the influx. Consequently the internal principle perishes, viz., is closed and stopped up, so that nothing from heaven can transpire into the natural principle through the internal, except somewhat of light in general through the surrounding clefts in every direction, that there may be the faculty of thinking, willing, and speaking, but according to that which is in the natural principle, and thus in favor of evil and the false against good and truth; to which purpose he makes that principle of spiritual light subservient which in general flows in through the surrounding clefts.

6300. *And he set Ephraim before Manasseh.*—That hereby is signified that he regarded truth in the first place, because he was spiritual, appears from what has been explained above, at verses 13, 14, 17—19.

6301. Verses 21, 22. *And Israel said unto Joseph, Behold, I die; and God shall be with you, and bring you again unto the land of your fathers. And I give thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. And Israel said unto Joseph, Behold, I die,* signifies perception of spiritual good from the internal celestial principle concerning new life, and the end of representation: *and God shall be with you,* signifies the Divine Providence of the Lord: *and bring you again unto the land of your fathers,* signifies to the state of each ancient church: *and I give thee one portion above thy brethren,* signifies that truth of the intellectual principle and good of the will principle would have more there: *which I took out of the hand of the Amorite,* signifies from victory over evil: *with my sword,* signifies by truth combating: *and with my bow,* signifies from doctrine.

6302. Verse 21. *And Israel said unto Joseph, Behold, I die.*—That hereby is signified perception of spiritual good from the internal celestial principle concerning new life, and the end of representation, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6220; (2.) from the representation of *Israel*, as denoting spiritual good, see also above, n. 6225; (3.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; and (4.) from the signification of *dying*, as denoting resuscitation into life, see n. 3498, 3505, 4618, 4621, 6036, 6221, and also as denoting the end of a former representation, n. 3253, 3259, 3276, which end is also here signified by dying, for when a person who had represented anything of the church, dies, another succeeds who continues the representation in its order. Thus, after Abraham died, the representative was continued in its order in Isaac, and afterwards in Jacob, and after him in his sons: in like manner when Moses died, the representative succeeded in Joshua, and

afterwards in the Judges in order, even to the Kings, and so forth.

6303. *And God shall be with you.*—That hereby is signified the Divine Providence of the Lord, appears from the signification of *God shall be with you*, as denoting the Divine Providence of the Lord; for when the Lord is with any one, He leads him, and provides that whatsoever things befall him, whether unpleasant or pleasant, all turn to his good; this is the Divine Providence. It is called the Providence of the Lord, because it is said, God shall be with you; and by God and by Jehovah, in the Word, is meant the Lord, for there is no other God besides Him; for He is the very Father, and He is the very Son, for they are one; the Father is in Him, and He in the Father, as He Himself teaches in John (chap. xiv. 9—11); see n. 1343, 1736, 2921, 3035, 5663.

6304. *And bring you again unto the land of your fathers.*—That hereby is signified to the state of each ancient church, appears from the signification of *land*, as denoting the church, see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 3355, 4535, 4447, 5577; and from the signification of *fathers*, as denoting those who were of the ancient church, and of the most ancient church; see n. 6075. It is said, to the state of each ancient church, because the sons of Israel and their posterity, as well as they who were of the ancient churches, represented the Lord's celestial and spiritual kingdom in everything; the representative itself was also instituted, the representative of the celestial kingdom with the Jewish nation, and that of the spiritual kingdom with the Israelitish people. But with that generation, nothing but a mere representative could be instituted, and not anything of the church or kingdom of the Lord; for they were not willing to see and acknowledge anything in representatives, except that which was external, but not anything internal. Nevertheless, that a representative might exist, and by it some communication be given with heaven, and by heaven with the Lord, they were kept in externals; and it was then provided by the Lord, that communication should be given by a mere external representative without an internal principle. This was the state to which the posterity of Jacob could be brought back; nevertheless, Divine things were inwardly concealed in the external representatives amongst them; in the supreme sense those which had respect to the Lord's Divine Human (principle), and in the respective sense those which had respect to the Lord's kingdom in the heavens, and the church. This state of each ancient church is signified by the words, "God shall bring you again to the land of your fathers."

6305. Verse 22. *And I give thee one portion above thy brethren.*—That hereby is signified that truth of the intellectual principle and good of the will principle should have more there,

appears (1.) from the representation of *Ephraim* and *Manasseh*, who in this case are Joseph, as above, n. 6275, as denoting truth of the intellectual principle and good of the will principle, of which frequent mention has been made above; and (2.) from the signification of *giving one portion above the brethren*, as denoting to have more there, viz., in the church, which is signified by land, n. 6304. The reason why the good of the will principle and the truth of the intellectual would have more there, is, because they are the two essentials of the church; therefore also the primogeniture was ceded to the sons of Joseph (1 Chron. v. 1).

6306. *Which I took out of the hand of the Amorite with my sword and with my bow.*—That hereby is signified from victory over evil, appears from the representation of the *Amorite*, as denoting evil; see n. 1857; and from the signification of *taking out of the hand*, as denoting to procure to himself by victory. It is to be noted, that by the Amorites, as also by the Canaanites, is signified evil; and by the rest of the nations in that land, which are named in the Word, are signified the various kinds of evil and false. The nations represented these principles, when the sons of Israel came into possession of the land of Canaan; the reason was, that those nations should represent infernal things, when the sons of Israel represented celestial things, and thereby that the land of Canaan should represent every state of the other life; and as the nations represented infernal things, they were therefore given to the curse, and Israel was forbidden to enter into a covenant with those which remained. That the sons of Israel took possession of and dwelt in the land of those who represented the hells, was a representative that the infernals, about the time of the Lord's coming would occupy a considerable part of heaven; but that the Lord by coming into the world, and making the Human (principle) in himself Divine, would expel them thence, and cast them down into the hells; and thus deliver heaven from them, which he gave them for an inheritance to those who were of his spiritual kingdom. That by the nation of the Amorites, evil in general was represented, is evident from those passages where it is named, as in Ezekiel, "Jerusalem, thy tradings and thy generations were from the land of the Canaanite; *thy father was an Amorite*, and thy mother an Hittite," (xvi. 3, 45;) inasmuch as father in the internal sense signifies the good of the church, but in the opposite sense evil, and mother signifies the truth of the church, but in the opposite sense the false, therefore it is said, "Thy father was an Amorite, and thy mother an Hittite." And in Amos, "I destroyed the *Amorite* before them, whose height was as the height of the cedars, and he was strong as the oak. I led you in the wilderness to possess the land of the *Amorite*," (ii. 9, 10;) here also the Amorite denotes evil, for the evil of self-love is

described by the height of cedars and the strength of the oak. The reason why the Amorite denotes evil in general, is, because the whole land of Canaan was called the land of the Amorite, for it is said, "I led you in the wilderness, to possess the land of the Amorite." Moreover, in the Second Book of Kings, "Manasseh king of Judah *did evil above all the evil which the Amorites did who were before him*," (xxi. 11.) That, "with my sword" signifies by truth combating, appears from the signification of *sword*, as denoting truth combating, see n. 2799, 4199. And that, "with my bow," signifies from doctrine, appears from the signification of *bow*, as denoting doctrine, see n. 2686, 2709. That these words, *the portion which I took out of the hand of the Amorite with my sword and with my bow*, were spoken by Israel on account of the internal sense, is very manifest, because Jacob did not take that portion from the Amorite with his sword, nor with his bow, but bought it of the sons of Hamor; as is evident from Genesis, where are these words, "Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, in coming up from Padan-Aram; and pitched his camp at the faces of the city; and *bought a portion of a field*, where he stretched his tent, from the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money (*kesithæ*)," (xxxiii. 18, 19;) that this field was the portion which he gave to Joseph, is manifest from these words in Joshua, "The bones of Joseph, which the sons of Israel brought up out of Egypt, they buried in Shechem, in a part of the field, *which Jacob bought of the sons of Hamor*, the father of Shechem, for an hundred pieces of silver (*kesithæ*); and the sons of Joseph had it for an inheritance," (xxiv. 32;) hence it is evident that that portion was bought, and the same which was given to Joseph. That the city of Shechem is not here meant, which was near there, where Simeon and Levi slew every male, and which they took with the sword (Gen. xxxiv.), may be manifest from this consideration, that Jacob detested that deed, and on that account cursed Simeon and Levi, and altogether removed that enormity from himself, saying, "*Let not my soul come into their secret; in their assembly let not my glory be united*, because in their anger they slew a man, and in their good pleasure they unstrung an ox: cursed be their anger, for it was vehement, and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel," (xlix. 5—7.) Hence now it may be manifest, that those words, "the portion which I took out of the hand of the Amorite with my sword and with my bow," were said by him, when he was in the prophetic spirit, for the sake of the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX AND
THE COMMERCE OF THE SOUL AND BODY.

6307. *THAT there is an influx out of the spiritual world by angels and by spirits, into the affections and thoughts, it has been given me to know so manifestly by the experience of now many years, that nothing can be more manifest. I have been sensible of the influx not only as to the thoughts, but also as to the affections; and when evils and falses flowed in, it was given me to know from what hells they came, and when goods and truths, from what angels. Hence, this has become so familiar to me, that at length I could know from what source every particular of my thoughts and affections was derived; and still they were my thoughts, as the thoughts which I had had before.*

6308. *This influx is effected by spirits and angels; its order is such, that evil spirits first flow in, and that the angels dissipate those influences. Man does not perceive that the influx is such, because his thought is kept in freedom by his being in equilibrium between those two influxes, and because he does not attend to those things: nor could the evil know if they did attend, because with them there is not an equilibrium between evil and good; but they who are in good, are capable of knowing this; they also know from the Word, that there is something within, which fights against evil and the false in them, and that the spiritual man fights against the natural, thus the angels, who are in man's interior and spiritual principles, against the evil spirits who are in his exterior and natural principles; hence also the church is called militant. But the evil, which flows in to the thought from evil spirits, does not at all hurt man, if he does not receive it; but if he receives it, and transfers it from the thought into the will, he then makes it his own; and in this case he goes over to the side of the infernal spirits, and recedes from the angels of heaven. This is what the Lord teaches in Mark, "The things which enter into a man, do not render him unclean, but the things which come out, because these latter are from the heart or the will," (vii. 14—23.)*

6309. *I have discoursed with good spirits concerning the internal and external man, saying, that it was wonderful that few within the church believe, although they know from the Word, that there is an internal man distinct from the external; when yet by looking slightly every day into their own thought and will, they might know that such is the case from this circumstance, that frequently they think interiorly otherwise than they do exteriorly. And what they think exteriorly, they put forth into their speech, countenance, and act; but what they think interiorly, they do not thus shew, but conceal deeply within themselves, as is customary with dissemblers, hypocrites, and deceivers. They who are principled in good, may know it from this circumstance, that*

in correcting themselves, they think they ought not to act so and so; whence it may be manifest to them, that there is an interior man separate from the exterior. But the reason why they do not attend to this, or if they attend, that they do not perceive it, is, because they make life to consist in the body; and because, when they immerse the whole thought in bodily and worldly things, they cease to look at the above distinction, yea, they lose all belief that it is so. It has been given me to know this also from experience; when I was in any heavenly idea, and descended thence into thought concerning worldly and earthly things, the celestial things instantly perished so absolutely, as scarcely to be acknowledged; the reason is, because those things which are of the light of heaven become darkness when they fall into those things which are of the world's lumen, for in themselves they are contraries. But that they may not be contraries, man is regenerated, and is also elevated from sensual towards interior things, and so far as he is elevated from the former, so far he leaves evils and falses; but he cannot be elevated, unless principled in the good of faith and of life.

6310. *The interiors of man are distinct, according to degrees by derivations; lights also are according to those degrees. The internal sensual principle, which is nearest to the sensual principles of the body, has a most gross lumen, which it has been given me to discern by much experience; and it was observed, that as often as I sunk down into this lumen, so often falses and evils of several kinds presented themselves, yea, also scandals against celestial and divine things, and moreover what was filthy and defiled: the reason is, because this lumen prevails in the hells, and through it, principally, the hells flow in to man. When man is in this lumen, his thought is nearly in the same lumen as his external sight, and is at such times almost in the body. Men, who are in this lumen, are to be called SENSUAL, for they do not think beyond the sensual things of the body; the things beyond those, they neither perceive nor believe, for they only believe what they see and touch. In this lumen are they who have not at all cultivated interior things, living in the neglect and contempt of all things which are rational and spiritual; such, especially, are the covetous and adulterers, and also they who have lived in mere pleasures and in dishonorable ease. Hence these latter think what is filthy and often what is scandalous concerning the holy things of the church.*

6311. *The hells, as we have said, are in this lumen; in it also are some who are not so evil, viz., those who have not been covetous, adulterers, or voluptuous, but who have become such, because they have not cultivated their rational principle. It was given me one morning to see these spirits; they appeared in a place of public resort, in companies, carrying bags in which were rude materials, weighing them, and conveying them away. Some*

sirens were at that time not far off, and I heard them saying, that they wished to be there, because they saw men with their eyes: for as the sirens have been distinguished adulteresses, and in opposition to all celestial and spiritual things, they cannot see any other spirits than such as are in a sensual lumen, inasmuch as they themselves are such.

6312. *As the hells are in this sensual lumen, man must necessarily perish unless he be elevated out of it; this is effected by the good of faith. There are also hells which are in a more subtle sphere, wherein are they who have been inwardly malignant, and have devised several arts of depriving others of their goods, and have contrived several treacherous plans in order to obtain dominion. But it was observed, that this sphere flows in to the external sensual principle, from the part of the back where are the involuntary principles of man. Hence the sensual sphere is so strong.*

6313. *When man is elevated towards interior things, he comes out of the gross sensual lumen into a milder lumen; and at the same time he is withdrawn from the influx of scandals and defilements, and is brought nearer to those things which are of justice and equity, because nearer to the angels who are attendant upon him, thus nearer to the light of heaven. This elevation from sensual things was known to the ancients, and also to the Gentiles; wherefore their sophists said, that when the mind is withdrawn from sensual things, it comes into an interior light, and at the same time into a tranquil state, and into a sort of heavenly blessedness; hence also they drew a conclusion in favor of the immortality of the soul. Man is capable of being yet more interiorly elevated; and the more interiorly he is elevated, into so much the clearer light does he come, and at length into the light of heaven, which is nothing else but wisdom and intelligence from the Lord. The three heavens are no otherwise distinct than according to elevations towards interior things, thus also according to the degrees of light; as the third heaven is in inmost principles, it is in the greatest light, and thus in a wisdom which much exceeds the wisdom of the inferior heavens.*

6314. *As it is with light, so also it is with the heat which to man is vital; this vital heat does not derive its origin at all from the heat proceeding from the sun of this world, but from spiritual heat which is love, and proceeds from the Lord; this heat the angels have. Hence, so far as man is principled in love, so far he is in vital heat; the body, nevertheless, is in the heat of this world, and also the interior sensual principle, but vital heat flows in to this latter heat, and vivifies it. The case is the same with its purities and grossnesses as with lights. It is this heat, which is meant by the sacred fires in the Word, wherefore by those fires are there signified heavenly loves; in the opposite sense, it is this heat which is meant by the fires of hell, and,*

therefore, in the Word by those fires are signified infernal loves and their lusts.

6315. *The man, who in his life is elevated from sensual things by the good of faith, is alternately in the sensual lumen and in the interior; when he is in worldly cares, in engagements where external things acquire vigor, and in pleasures, he is then in the sensual life; in this state he shuns and is averse from speaking and thinking about God and those things which are of faith; and if he were then to speak and think on those subjects, he would make light of them, unless at the instant he were elevated thence towards interior things by the Lord. When this man is not in worldly things, but in the interior lumen, he thinks from a principle of justice and equity; and if he be in a still more interior lumen, he thinks from spiritual truth and good. He who is in the good of life is elevated from one lumen into the other, and into the interior lumen in the instant when he begins to think what is evil, for the angels are near to him. These things it has been given me to know by much experience, because I have frequently perceived the elevations, and at the same time on such occasions the changes of state as to the affections and thoughts.*

6316. *A considerable part of the learned (at which the reader will be surprised) are sensual: the reason is, because they have learned the sciences merely for the sake of reputation, that they may be promoted to honors, and thereby to gain, but not with a view to grow wise; for all the sciences, which are in the learned world, are the means of growing wise, and also the means of becoming insane. When the learned are exalted to honors, they live more sensual than the simple; and in this case they believe it to be the effect of simplicity to attribute anything to the Divine Being, and not to prudence and nature, and the rest to chance.*

6317. *There were spirits attendant upon me, who, when they lived as men in the world, were called learned; and they were remitted into the state of thought in which they were when in the body, and their thought was communicated to me; it was concerning spirits. This thought was such, that they could not at all be brought to believe that a spirit possesses any sense; and the rest of the things, which they had thought concerning spirits or souls after death, were without any quality; because they had made life to consist in the body, and had confirmed themselves by scientific and philosophic reasonings against the life of a spirit or soul after death; hence they had closed interior things to themselves, into which it was thereby impossible that they could in any-wise be elevated. After they had confirmed themselves against the things relating to a life after death, if the greatest truths had then been told them on the subject, they would, in regard to them, have been as the blind who do not see, and as the deaf who do not hear; some of them also mock at such things, and the more so in proportion as they believe themselves wiser than others. But the*

unlearned, who have been principled in the good of faith, are not of this character ; for they have not confirmed themselves by any scientific and philosophic reasonings against the things of the church, wherefore their perception is more extended and clearer ; and inasmuch as they have not closed the interiors, they are in the faculty of receiving goods and truths.

6318. *There are also men, who are more than sensual, viz., who are corporeal ; they are such as have altogether confirmed themselves against the Divine Being, and have ascribed all things to nature, and thereby have lived without any regard to what is just and equitable, except only in the external form. Inasmuch as these are inwardly like brute animals, although outwardly they appear as men, they are more sensual, and in the other life appear to themselves and others as corporeal. These were seen by me in front near the right foot, rising out of the deep, very hairy, and as it were hard and gross : when they rose up, there appeared the resemblance of a sword hanging over their heads. I spake with them, and they said that it appeared to themselves as if they were in the body.*

6319. *The influx of the angels attendant on man is not such as man thinks, but it is according to correspondencies ; for the angels think spiritually, whereas man perceives this naturally ; thus spiritual things fall into their correspondents, and consequently into their representatives, with man. For example, when man speaks of bread, of seed-time, of harvest, of fatness, and the like, the thought of the angels is concerning the goods of love and charity, and so forth. I once dreamed a common dream ; when I awoke, I related all the particulars from beginning to end ; the angels said, that they coincided entirely with what they were discoursing about amongst themselves ; not that they were the same things which I dreamed, but corresponding and representative things, and so in each particular. I next discoursed with them concerning the influx. But before the spirits who are attendant on man, objects do not appear such as man sees with the eyes, neither are words apprehended such as man hears with the ear, but as man thinks. That the thought is altogether otherwise than the speech, is manifest from this consideration, that man thinks in a moment more things than he can utter in half an hour, because he thinks abstractedly from the expressions of language. Hence it may in some sort be known, what is the nature of the commerce of the soul with the body, viz., that it is like the influx of the spiritual world into the natural world ; for the soul or spirit of man is in the spiritual world, and the body in the natural world ; thus it is according to correspondencies.*

6320. *When the angels flow in, they also adjoin affections, and the affections themselves contain innumerable things ; but of those innumerable things only a few are received by man, viz., those which are applicable to the things which are already in his*

memory; the rest of the things of the angelic influx encompass them, and keep them as it were in the bosom.

6321. *That there is angelic influx, and that without it man cannot live, it has been given me to know by experience. There are malignant spirits, who have devised the arts of withholding the angelic influx, but only as to some part; this it was permitted them to practise also with me, to the end that I might know from experience how the case was; in proportion as they withheld the influx, the life of the thought fluctuated, and at length became as with those who fall into a swoon; but I was restored in a moment, and those spirits were cast down into their hell. They appeared to the left in the plane of the crown of the head, where at first they were in concealment.*

6322. *It is according to every appearance, that the external senses, as the sight and hearing, flow in to the thought, and excite ideas there; for it appears that objects move the senses, first the external, and then the internal; and that speech acts in a similar manner: but this appearance, however strong it may be, is nevertheless a fallacy; for that which is external, being gross and material, cannot flow in and move the internal, which is pure and spiritual; this is contrary to nature. It is the internal sense, or the sense of the spirit itself, which perceives through the external sense, and disposes the external sensory to receive objects according to its good pleasure; wherefore also the sensories, as the sensory of sight or the eye, accommodate themselves instantly to all objects according to their quality. This faculty would not exist in the sensories, unless there was an influx from an interior principle; for all the fibres and little appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably to the quality of the object; yea, a conformable state is infused in a moment into the very organ itself. Spirits have often discoursed together concerning this appearance, and it was as often replied by the angels, that influx never takes place from external things into internal, but from internal things into external; and that this is according to order, contrary to which there can be no influx. I have twice or thrice seen spirits separated from an angelic society, because from appearance they believed that influx is given from external things into internal, thus that influx is physical and not spiritual; the cause of the separation was, because it might thereby have been concluded, that the hells, which are in external things, could flow in to the heavens, which are in internals; and also that the influx of life was not from the Lord, when yet the all of life flows in from Him, because He is in the inmost, and in respect to him all things are external.*

6323. *That in the good of love, which flows in from the Lord through the angels, there is all truth, which would manifest itself from itself, if man had lived in love to the Lord and in love*

towards his neighbor, is evident not only from those things which exist in heaven, but also from those which exist in inferior nature : it is allowable to adduce some particulars in the way of illustration from these latter things in inferior nature, inasmuch as they are open to view. The brute animals are impelled to action solely by loves and the affections thereof, into which they are created, and afterwards are born ; for every animal is carried whither his affection and love attracts him ; and this being the case, they are also in all the scientifics which are at all proper to that love ; for they know from a love which bears some resemblance to conjugal love, how to copulate, cattle in one way, and birds in another ; birds know how to build their nests, how to lay their eggs, and brood upon them, how to hatch their young, and how to nourish them ; and these without any instruction, merely from the love which bears some resemblance to conjugal, and from love towards their offspring, which loves have implanted in them all those scientifics. In like manner they know what food is proper for their nourishment, and how to seek it ; and what is more, bees know how to seek their food from flowers of various kinds, and also to collect wax, of which to make their cells, wherein they first deposit their offspring, and next store up food ; they also have the skill to exercise forecast in regard to the winter ; not to mention several other particulars. All these scientifics are included in their loves, and dwell there from their first origin ; into these scientifics they are born, because they are in the order of their nature into which they were created ; and in this case they are acted upon by a common influx from the spiritual world. If man were in the order into which he was created, viz., in love towards his neighbor, and love to the Lord (for these loves are proper to man), he above all animals would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence, for he is capable of thinking concerning the Lord, and of being conjoined to him by love, and thus of being elevated to what is divine and eternal, of which brute animals are not capable ; thus man in such case would be governed by no other than a common influx from the Lord through the spiritual world. But as he is not born into order, but contrary to his order, he is, therefore, born into ignorance of all things ; and this being the case, it is provided that he may afterwards be re-born, and thereby come into so much intelligence and wisdom, as he receives of good, and of truth by good, from a free principle.

6324. The spirits who reason much in the other life, perceive little what is true and good ; wherefore neither can they be admitted into the interior angelic societies, for nothing of intelligence can be communicated to them there. These spirits also reasoned amongst themselves concerning the influx of all thoughts and affections, and said, If this be the case, no one can become guilty and suffer punishment for any fault ; but reply was made, that if man

believed, as the case really is, that all good and truth is from the Lord, and all evil and false from hell, he could not become guilty of any fault, nor could evil be imputed to him. But whereas he believes that it is from himself, he appropriates to himself evil, for this is the effect of his faith; thus evil inheres, neither can it be separated from him: yea, such is man, that he would be indignant if any one should say that he thought and willed from others, and not from himself.

6325. *It is an eternal truth, that the Lord governs heaven and earth; also that no one lives from himself except the Lord, consequently that the all of life flows in, good of life from the Lord, and evil of life from hell; this is the faith of the heavens. When man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from hell. When man is in this state, he can be gifted with peace, for then he will trust solely in the Lord; neither can peace be given to others than to those who are in this faith grounded in charity; for others cast themselves continually into solitudes and lusts, whence come intranquillities. Spirits who are willing to govern themselves, suppose that this would be to lose their will principle, and thus their freedom; consequently all delight, and all life and its sweetness. This they say and suppose, because they do not know how the case really is; for the man who is led by the Lord, is in essential freedom, and thereby in essential delight and blessedness; goods and truths are appropriated to him, an affection and desire of doing good is given to him, and then nothing is more happy to him than to perform uses; the perception and sensation of good, together with intelligence and wisdom, are also given him; and all these things are as his own; for in this case he is a recipient of the Lord's life. It is known in the learned world, that the principal cause and the instrumental act together as one cause; man, inasmuch as he is a form recipient of the Lord's life, is an instrumental cause, but life from the Lord is the principal cause; this latter life is felt in the instrumental as its own, when yet it is not so.*

6326. *There was a philosopher, who ranked amongst the more celebrated and sane, and died some years ago, with whom I discoursed concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another, but that one exists and subsists from another; also, that when an inferior or exterior form is dissolved, the superior or interior form still lives. It was further said, that all operations of the mind are variations of the form; in the purer substances these variations are in such perfection that they cannot be described; and that the ideas of thought are nothing else; and that these variations exist according to changes of the state of the affections. How the most perfect variations are given in the purer forms, may be concluded from the lungs, which fold them-*

selves variously, and vary their forms, according to every expression of speech, every note of a tune, every motion of the body, and also according to every state of thought and affection: what then must be the case with interior things, which, in comparison with so large an organ, are in the most perfect state! The philosopher confirmed what was said, and declared, that such things had been known to him when he lived in the world, and that the world should apply philosophical things to such uses, and should not be intent on bare forms of expression, and on disputes about them, and thus labor in the dust.

6327. *The subject will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTY-NINTH.

1. AND Jacob called his sons, and said, Gather yourselves together, and I will tell you what shall befall you in the last end of days.

2. Assemble yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben my first-born, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in worth.

4. Light as water, thou shalt not excel; because thou wentest up to thy father's bed, then thou profanedst it: he went up to my couch.

5. Simeon and Levi are brethren, instruments of violence are their daggers.

6. Let not my soul come into their secret; in their assembly let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox.

7. Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel.

8. Thou art Judah, thy brethren shall celebrate thee; thy hand shall be in the neck of thine enemies: the sons of thy father shall bow themselves down to thee.

9. Judah is a lion's whelp; from the prey, my son, thou wentest up; he bowed himself, he couched as a lion, and as an old lion; who shall rouse him up?

10. The sceptre shall not be removed from Judah, nor a law-giver from between his feet, until Shiloh come; and to him shall be the obedience of the people.

11. He binds his young ass to the vine, and the colt of his she-ass to the choice vine: he washes his garment in wine, and his covering in the blood of grapes.

12. His eyes are red with wine, and his teeth white with milk.

13. Zebulon shall dwell at the haven of the seas, and he (shall be) at a haven of ships, and his side over to Zidon.

14. Issachar is a bony ass, lying down amongst burthens.

15. And he shall see rest, that it is good; and the land, that it is pleasant; and he shall incline his shoulder to bear a burthen, and he shall be a servant unto tribute.

16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and his rider shall fall backward.

18. I wait for thy salvation, O Jehovah.

19. Gad, a troop shall depopulate him, and he shall depopulate the heel.

20. From Asher, his bread is fat, and he shall give the delights of a king.

21. Naphtali is a hind let loose, giving discourses of elegance.

22. Joseph is the son of a fruitful one, the son of a fruitful one on a fountain, of a daughter, she walketh upon a wall.

23. They embitter him, and shoot at him, and the archers hold him in hatred.

24. And he shall sit in the might of his bow, and the arms of his hands are strengthened by the hands of the powerful Jacob; hence the shepherd, the stone of Israel.

25. From the God of thy father, and he shall help thee; and with Schaddai, and he shall bless thee with the blessings of heaven from above, with the blessings of the deep lying beneath, with the blessings of the breasts and of the womb.

26. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren.

27. Benjamin is a wolf; he shall seize in the morning, he shall devour the spoil, and at evening he shall divide the prey.

28. All these are the twelve tribes of Israel; and this is what their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29. And he charged them, and said unto them, I am gathered unto my people, bury me with my fathers, at the cave that is in the field of Ephron the Hittite.

30. In the cave that is in the field of Machpelah, which is upon the faces of Mamre, in the land of Canaan; which Abraham bought with the field from Ephron the Hittite for the possession of a sepulchre.

31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah.

32. The purchase of the field and of the cave that is therein was from the sons of Heth.

33. And Jacob made an end of commanding his sons, and he gathered his feet to the bed, and expired, and was gathered unto his people.

THE CONTENTS.

6328. IN the internal sense of this chapter, the subject treated of is not concerning the posterity of Jacob, and what would befall them; but concerning the truths of faith and the goods of love, which the twelve tribes named after the sons of Jacob represent and signify.

6329. The subject first treated of is faith separate from charity, which is altogether rejected; Reuben, Simeon, and Levi denote that faith.

6330. The subject next treated of is the celestial church, which is the tribe of Judah; and herein, in the supreme sense, the Lord's Divine Human (principle).

6331. Afterwards, the rest of the tribes, according to the state of good and truth which they represent.

6332. The subject lastly treated of is the celestial church of the spiritual, which is Joseph; herein also, in the supreme sense, the Lord's Divine Human (principle).

THE INTERNAL SENSE.

6333. FROM what is said by Jacob in this chapter, it may clearly be shewn, that the Word contains another sense besides that which appears in the letter; for Jacob, who was then Israel, saith, that he will tell what shall befall his sons in the end of days (verse 1); nevertheless what he tells and predicts, did not at all befall them; as that the posterity of Reuben, Simeon, and Levi, should be cursed above the rest, and that Simeon and Levi should be divided in Jacob, and be scattered in Israel (see verses 3—7); but the contrary befell Levi, in that he was

blessed, for with him was the priesthood. Neither did that befall Judah which is said of him, except that the representative of a church remained longer with him than with the rest; moreover, such things are said of him, as cannot be known to any one in their proper meaning, except from another sense which is interiorly concealed, as that he should bow himself and couch as a lion, that he should bind his young ass to the vine, and the colt of his she-ass to the choice vine, that he should wash his garment in wine, and his covering in the blood of grapes, that his eyes should be red with wine, and his teeth white with milk (verses 9, 11, 12); all these things are such, as may lead every one to conceive, that something is in them which is known in heaven, and which cannot be discovered to man except from thence. The case is the same with those things which Israel said concerning the rest of his sons; as of Zebulon, that he should dwell at the haven of the seas and of ships, and by the side of Zidon: of Issachar, that he should be a bony ass, lying down amongst burthens, inclining his shoulder to bear a burthen; and of Dan, that he should be a serpent in the way, a serpent-arrow on the path, biting the horse's heels, and his rider shall fall backward; and so forth concerning the rest. From these considerations it manifestly appears, as was said, that the Word has an internal sense. The Word was given to unite heaven and earth, or angels with men; wherefore it is so written, that it may be apprehended spiritually by the angels when it is apprehended naturally by man, and thereby what is holy may flow in through the angels, by which union is effected. Such is the Word, both in the historical parts, and in the prophetic; but the internal sense is less apparent in the historical than in the prophetic parts, because the historical parts are written in another style, although it is still by significatives. The historical parts were given on this account, that children and boys may be initiated thereby into the reading of the Word; for these parts are delightful, and gain a place in the minds of young people, whereby communication is thus given them with the heavens, which communication is grateful, because they are in a state of innocence and mutual charity; this is the cause and ground of the historical Word. The cause and ground of the prophetic Word is, because when it is read, it is not understood by man except obscurely; and when it is understood obscurely by man, who is of such a quality as at this day, it is clearly perceived by the angels: it has been given me to know that this is the case from much experience, of which, by the divine mercy of the Lord, we shall speak elsewhere.

6334. Verses 1, 2. *And Jacob called his sons and said, Gather yourselves together, and I will tell you what shall befall you in the last end of days. Assemble yourselves together, and*

hear, ye sons of Jacob; and hearken unto Israel your father. And Jacob called his sons, signifies the arrangement of the truths of faith and the goods of love in the natural principle: *and said, Gather yourselves together*, signifies all things in general together: *and I will tell you what shall befall you in the last end of days*, signifies the quality of the state of the church in that order in which they were at that time: *assemble yourselves together*, signifies that they should arrange themselves: *and hear, ye sons of Jacob*, signifies truths and goods in the natural principle: *and hearken unto Israel your father*, signifies prediction concerning them from spiritual good, in the supreme sense the Lord's foresight.

6335. Verse 1. *And Jacob called his sons*.—That hereby is signified the arrangement of the truths of faith and the goods of love in the natural principle, appears (1.) from the signification of *calling*, as denoting to arrange, for the reason of calling them together was that the truths of faith and the goods of charity might be presented in that arrangement; and (2.) from the representation of *Jacob and his sons*, as denoting the truths of faith and the goods of love in the natural principle. That Jacob denotes those things in general, see n. 3509, 3525, 3546, 3659, 3669, 3677, 3775, 3829, 4234, 4273, 4337, 5506, 5533, 5535, 6001, 6236; and that his sons, or the tribes named from them, denote those things in particular, see n. 3858, 3926, 3939, 4060. As to the arrangement of the truths of faith and the goods of love, which is here signified, and is presented in the internal sense in this chapter, it is to be noted, that the twelve tribes of Israel represented in general all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, consequently which are in heaven, and of which heaven consists; and inasmuch as all in general are represented, individual truths and goods are specifically represented also, for generals contain the species, as wholes contain the parts. The lights of heaven vary according to goods and the truths thence derived, and the states of intelligence and wisdom vary according to the lights; hence it is, that the light shone through and vibrated beyond the Urim and Thummim (*transmicuerit et transvibrata fuerit lux*) in various ways, according to the state of the thing which was the subject of enquiry. This effect took place, because the twelve tribes, by which were signified all truths and goods in general, were marked in that breastplate, or in the Urim and Thummim, for there was a particular precious stone for each tribe; the reason why they were precious stones, was, because they signify spiritual and celestial truths, see n. 114, 3270, and the gold in which they were set signifies good, n. 113, 1551, 1552, 5658; this is the arcanum, signified by the Urim and Thummim. That the twelve tribes had such a signification, is evident from the passages in the Word where

they are named, especially from the inheritance of the tribes in the land of Canaan mentioned in Joshua, and from their inheritance in the Lord's kingdom treated of in the last chapters of Ezekiel, where he speaks of the new earth, the new Jerusalem, and the new temple; and in John, in the Revelation (vii. 4—8); likewise from their arrangement in the wilderness when they encamped, which was such, that by it they represented truths and goods in their genuine order; hence this prophetic declaration of Balaam, "When Balaam lifted up his eyes, *and saw Israel dwelling according to their tribes*, the Spirit of God came upon him, and he uttered an enunciation, and said, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel! as the valleys are they planted, as gardens near the river, as Jehovah hath planted the trees of lign aloes, as cedars near the waters," (Numb. xxiv. 2, 3, 5, 6.) See also what was shewn concerning the tribes and their arrangements, n. 2129, 3858, 3862, 3926, 3939, 4060, 4603.

6336. *And he said, Gather yourselves together.*—That hereby are signified all in general together, appears from the signification of being *gathered together*, as denoting that they should be together; in the present case it refers to all the truths of faith and the goods of love, which are signified by the twelve sons of Jacob, see just above, n. 6335.

6337. *And I will tell you what shall befall you in the last end of days.*—That hereby is signified the quality of the state of the church in that order in which they then were, appears from the signification of *telling what will befall*, as denoting to communicate and predict; and from the signification of the *last end of days*, as denoting the last of the state in which they are together, for days denote states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, and the last end is the last, thus the last end of days denotes the last of the state, viz., in which truths and goods in general, when in their order, are together. The state of the church is signified, because truths and goods, which are represented by Jacob and his sons, are what constitute the church; therefore the church is represented by Jacob, see n. 4286, 4439, 4514, 4520, 4680, 4772, 5536, 5540; as also by his sons, n. 5403, 5419, 5427, 5458, 5512. The quality of the state is denoted, because the representation of the truths and goods of the church is according to the order in which the sons of Jacob, or the tribes, are named in the Word, see n. 3862, 3926, 3939; a different quality is signified when Reuben is mentioned in the first place, for when this is the case, the quality begins from faith; but when Judah is named in the first place, the quality begins from love; and thus it changes when another tribe is first named. Hence there are innumerable, and even infinite, variations; and especially when truths and goods in general, which are signified by the twelve tribes,

are treated of; they also take variations in species, each innumerable, whence every truth and good in general assumes another face; and still more so, when those specific truths and goods assume innumerable particular variations, and so forth; that hence infinite variations exist, may be illustrated by very many things in nature. Hence now it is, that different things are signified by the twelve tribes, when named in one order in the Word, than when in another order; thus in this chapter they have a different signification from that which they have elsewhere.

6338. Verse 2. *Assemble yourselves together.*—That hereby is signified that they themselves should arrange themselves, appears from the signification of *assembling together*, as denoting to be arranged; for, in the spiritual sense, to be assembled together, has no other meaning, inasmuch as truths and goods cannot be assembled together unless they are also arranged. This is an effect of the universal principle which proceeds from the Lord, for it contains in itself all singles even to the most single; these together constitute the universal principle, which reduces into order all things in the heavens; when the universal principle produces this effect, it appears as if goods and truths arrange themselves, and flow spontaneously into order. This is the case with the universal heaven, which is in order, and is continually kept in order by a universal influx from the Lord; such is the case also with the societies in general in heaven, and likewise with the societies in particular; for as soon as angels or spirits are assembled together, they are instantly arranged into order as from themselves, and thereby constitute a heavenly society, which is an image of heaven. This effect would never take place, unless the universal principle, which proceeds from the Lord, contained in itself the most single things, and unless all these were in the most perfect order; if any universal principle without singulars flowed in from God, as several suppose, and man, or spirit, or angel ruled himself in singulars, in this case there would be universal confusion instead of order; neither would there be heaven, nor hell, nor the human race, nor even nature. This may be illustrated by many things in man; as from this circumstance, that unless his thoughts were arranged universally and at the same time individually by the affections which are of love, it would be impossible for them to flow rationally and analytically; and the same is true of the actions: in like manner, unless the soul in the universal and in the singular flowed in to the viscera of the body, it would be impossible for anything ordinate and regular to exist in the body; but when it flows in singularly and thereby universally, then all things are arranged as from themselves. These observations are made that it may be known what is meant by truths and goods arranging themselves.

6339. *And hear, ye sons of Jacob.*—That hereby are signified truths and goods in the natural principle, appears from the representation of the *sons of Jacob*, as denoting the truths and goods of the church in the natural principle; see above, n. 6335.

6340. *And hearken unto Israel your father.*—That hereby is signified prediction concerning them from spiritual good, in the supreme sense the Lord's foresight, appears from the signification of *hearing*, viz., what will happen in the last end of days, as denoting prediction; and from the representation of *Israel*, as denoting spiritual good; see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and whereas prediction is signified in the internal sense by hearing what will befall in the last end of days, the Lord's foresight is signified in the supreme sense, for all prediction is from the Lord's foresight. That the sons of Jacob should hearken unto Israel, signifies that they who are of the church should hear the Lord, that is, Him in the Word, what He there teaches concerning the truths of faith and the goods of love, and what He predicts concerning those who are principled in such truths and goods, signified by one or other of the sons of Jacob; as, for example, what He teaches and predicts concerning those who are in faith separate from charity, who are here signified by Reuben, Simeon, and Levi; or concerning those who are in celestial good, signified by Judah; also concerning those who are in spiritual good, and are signified by Joseph; so likewise concerning those who are in such principles as are signified by the other tribes.

6341. Verses 3, 4. *Reuben, my first-born, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in worth. Light as water, thou shalt not excel, because thou wentest up to thy father's bed, then thou profanedst it; he went up to my couch. Reuben, my first-born,* signifies faith which is apparently in the prior place: *thou art my strength*, signifies that by it good has ability: *and the beginning of my might*, signifies that by it truth has the first ability: *excellent in eminence, and excellent in worth*, signifies that hence is glory and power: *light as water*, signifies that faith alone has not such things: *thou shalt not excel*, signifies that neither has it glory and power: *because thou wentest up to thy father's bed*, signifies because separated from the good of charity it has filthy conjunction: *then thou profanedst it*, signifies that if conjoined with evil, it is profane: *he went up to my couch*, signifies because he contaminated spiritual good in the natural principle.

6342. Verse 3. *Reuben, my first-born.*—That hereby is signified faith which is apparently in the prior place, appears (1.) from the representation of *Reuben*, as denoting faith in the understanding, see n. 3861, 3866; and confession of the faith of the church in general, see n. 4731, 4734, 4761; and (2.) from

the signification of *first-born*, as denoting to be in the prior place, see n. 3325; but that faith is only apparently in the prior place, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 6256, 6269, 6272, 6273.

6343. *Thou art my strength*.—That hereby is signified that by it good has ability, appears from the representation of Reuben, who is here meant by *thou*, as denoting faith in the understanding, see just above, n. 6342; and from the signification of *strength*, as denoting the ability belonging to good. All ability, such as the power of thinking and willing, of perceiving, of doing good, of believing, of dissipating falses and evils, is from good through truth; good is the principal, and truth is only the instrumental, see n. 3563, 4931, 5623. The reason why the ability which good has is signified, is because strength (*robur*) signifies that ability, whereas might (*vires*) signifies the ability of truth; hence it is, that by the beginning of my might, which follows immediately, is signified the first ability in truth; for the term, by which might is expressed in the original tongue, is in the Word predicated of truth, whereas the term, by which strength is expressed, is predicated of good. That the Word is holy, and most holy in its interiors, is very manifest from this consideration, that in everything of the Word there is a heavenly marriage, viz., the marriage of good and truth, and thus heaven; and that in the inmost sense there is in everything the marriage of the Lord's Divine Human (principle) with His kingdom and church; yea, that in the supreme sense there is the union of the Divine (principle) itself and the Divine Human in the Lord; these most holy things are in each particular of the Word; a manifest proof, that the Word descended from the Divine Being. That this is the case, may be evident from this consideration, that where good is spoken of, truth is also spoken of, and where the internal is spoken of, the external is also spoken of; there are likewise expressions which constantly signify good, others constantly signify truth, and some signify each, good as well as truth; and if they do not signify them, still they are predicated of, or involve, them. From the predication and signification of those expressions it is evident, that in each thing, as was said, there is the marriage of good and truth, that is, the heavenly marriage; and in the inmost and supreme sense, the Divine Marriage which is in the Lord, thus the Lord Himself. This appears in every part throughout, but not evidently except in those passages, where there are repetitions of the same thing, the expressions alone being changed; as in this chapter, where, in speaking of Reuben, it is said, "*Thou art my strength, and the beginning of my might.*" Also, "*Excellent in eminence, and excellent in worth;*" in these passages strength relates to good, and might to truth; excellent in eminence relates to truth, and excellent in worth, to good. In like manner in the following

verse concerning Reuben, "*Thou wentest up to thy father's bed, then thou profanedst it, he went up to my couch.*" In like manner in what follows concerning Simeon and Levi, "*Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel,*" (verse 7;) where anger signifies aversion from good, and wrath aversion from truth: and Jacob is the external of the church, and Israel is its internal. Also concerning Judah, "*Thy brethren shall celebrate thee, the sons of thy father shall bow themselves down unto thee,*" (verse 9.) Again, "*He binds his young ass to the vine, and the coll of his she-ass to the choice vine. He washes his garment in wine, and his covering in the blood of grapes,*" (verse 11.) And concerning Zebulon, "*He shall dwell at the haven of the seas, and at the haven of ships,*" (verse 13.) And concerning Dan, "*He shall be a serpent on the way, a serpent-arrow on the path,*" (verse 17.) Similar things frequently occur in the Psalms and in the prophets, as in Isaiah, "*Babel shall not be inhabited for ever, it shall not be dwelt in even from generation to generation. . . . Her time is near, and shall come, and her days shall not be prolonged,*" (xiii. 20, 22.) Again, "*Seek ye moreover in the book of Jehovah, and read; there shall not any of them be wanting, one shall not desire another; for with the mouth he hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath distributed unto them by rule. Even to eternity they shall possess it, to generation and generation shall they dwell in it,*" (xxxiv. 16, 17;) and so on in a thousand other passages. He who does not know that the expressions in the Word are significative of spiritual and celestial things, and that some are spoken of good, and others of truth, cannot believe otherwise than that they are mere repetitions, spoken to fill up the sentence, and thus in themselves useless. Hence, they who think unfavorably of the Word, regard such expressions also as a ground of contempt; when yet the veriest Divine things are stored up therein, viz., the heavenly marriage, which is heaven itself, and the Divine Marriage, which is the Lord Himself. The sense is the glory in which the Lord is, and the literal sense is the cloud in which is that glory. (See Matt. xxiv. 30; Luke xxi. 27; the Preface to Genesis, chap. xviii.; also n. 5922.)

6344. *And the beginning of my might.*—That hereby is signified that by it truth has the first ability, appears from the signification of *the beginning of might*, as denoting the first ability, and whereas might is predicated of truth, it is the first ability in truth which is signified: in like manner in Isaiah, "*Jehovah giveth strength to the weary, and to him who hath no might he multiplieth power,*" (xl. 29,) where strength is predicated of good, might of truth, and power, or ability, of both. How it is to be understood, that by faith good has ability, and truth the

first ability, which things are signified by "Reuben my first-born, thou art my strength and the beginning of my might," shall be briefly explained; all ability in the spiritual world is from good by truth; without good, truth has no ability at all, for truth is as the body, and good is as the soul of that body, and the soul, to effect anything, must act through the body: hence it is evident, that truth without good has no ability at all, as the body without the soul has no ability, for the body in such case is a carcass; so also is truth without good. When the faith of truth is first born through good, then the ability appears in truth, and is called the first ability belonging to truth by faith, and is signified by the beginning of might; as also in other passages in the Word, where primogeniture is treated of, as in David, "He smote all the first-born in Egypt, the *beginning of might* in the tents of Ham," (Psalm lxxviii. 51.) And again, "He smote all the first-born in their land, the *beginning of all their might*," (cv. 36.) Also in Deuteronomy, "He shall acknowledge the first-born son of her that is hated, that he may give him two parts of all that shall be found for him; because he is the *beginning of his might*, he hath the right of the first-born," (xxi. 17.) Inasmuch as by the first-born, in the genuine sense, is signified the good which is of charity, but in the sense according to appearance, the truth which is of faith (see n. 3325, 4925, 4926, 4928, 4930), and as those two principles are the foundations of the church, therefore by the ancients the first-born was called the strength of the father and the beginning of his might. That such was the signification of first-born, is very manifest from this consideration, that Jehovah or the Lord had every first-born, and that in the place of all the first-born the tribe of Levi was accepted, and the priesthood was given to it. Scarcely any one in the world can know what is meant by ability belonging to truth from good, but it is known to those who are in the other life, thus by revelation thence; they who are in truth from good, that is, in faith from charity, are in ability by truth from good; in this ability are all the angels, whence also in the Word angels are called abilities, or powers, for they are in the ability of restraining evil spirits, even one angel a thousand together; they exercise their ability chiefly with man, by defending him occasionally against several hells, and this by a thousand and a thousand methods. This ability they have by the truth of faith derived from the good of charity; but as they have faith from the Lord, the Lord alone is the ability in them. This ability, which is by faith from the Lord, is meant by the Lord's words to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heaven, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the

heavens," (Matt. xvi. 18, 19.) These things were said to Peter, because by him was represented faith (see Preface to Gen. chap. xxii., and also n. 3750, 4738, 6000, 6073); and also throughout the Word, in its internal sense, by Peter, as he is there named, is signified faith; and in the supreme sense, the Lord as to faith.

6345. *Excellent in eminence, and excellent in worth.*—That hereby is signified that hence in glory and power, appears from the signification of *excelling in eminence*, as denoting glory, for he who is in eminence is in glory; and from the signification of *excelling in worth*, as denoting power, for he who is in worth is in power. In this passage, glory has relation to the truth which is of faith, n. 5922, and power to the good which is of charity; therefore it is said, that *hence* is glory and power, viz., from the truth of faith and the good of charity above spoken of.

6346. Verse 4. *Light as water.*—That hereby is signified that faith alone has not such things, viz., neither glory nor power, appears from the signification of being *light as water*, as denoting to be of no weight or value. That it denotes faith alone, that is, faith separate from charity, is evident from what follows concerning Reuben, and concerning Simeon and Levi; for by Reuben, Simeon, and Levi, the subject here treated of is faith separate or alone.

6347. *Thou shalt not excel.*—That hereby is signified that it has not glory and power, appears from the signification of *not excelling*, viz., in eminence and worth, as just above, to which this refers, as denoting that such faith has no glory nor power.

6348. *Because thou wentest up to thy father's bed.*—That hereby is signified because separate from the good of charity it has filthy conjunction, appears from the signification of *going up to a father's bed*, as denoting to have filthy conjunction, viz., faith separate from the good of charity. For if faith in doctrine or the understanding, which is here represented by Reuben, be not initiated into good and conjoined thereto, it is either dissipated and reduced to nothing, or is initiated into and conjoined with evil and false; which is the filthy conjunction that is signified, for in such case it becomes a profane thing. That this is the case, may be manifest from this consideration, that faith cannot have a habitation anywhere but in good; and if it has no habitation in good, it must of necessity either be reduced to nothing, or be joined with evil. This manifestly appears from those in the other life who have been in faith alone and in no charity; for faith is there dissipated, but if it has been joined with evil, they take their lot with the profane. In the Word, in the internal sense, by adulteries are signified the adulterations of good, and by whoredoms the falsifications of truth, n. 2466, 3399; but by the filthy conjunctions, which are called the prohibited degrees (concerning which, see Leviticus xviii.

6—24), various kinds of profanations are signified. That profanation is here also signified, is evident; for it is said, “Thou wentest up to thy father’s bed, *then thou profanedst it*, he went up to my couch;” that it denotes the profanation of good by separated faith, may be seen, n. 4601, where that wicked deed of Reuben is treated of. With faith alone, or separated from charity, the case is this; if it be conjoined with evil, which is effected when the truth of faith is first believed, and especially when the life is at first formed according to it, and afterwards it is denied and the life is contrary to it, in this case it becomes a profane thing; for the truth of faith and the good of charity are at first rooted in the interiors by doctrine and life, and afterwards they are called out thence and conjoined with evil. Where this is the case with man, the worst of all lots awaits him in the other life; for in such a man, good cannot be separated from evil; in the other life, however, they are separated; neither has such a man any remains of good stored up in his interiors, because they have altogether perished in evil: the hell of such is to the left in front at a considerable distance, and its inhabitants appear to the angelic sight like skeletons, with scarcely any life. To prevent, therefore, the profanation of good and truth, the man who is of such a nature as not to suffer himself to be regenerated (which is foreseen by the Lord), is withheld from faith and charity, and is permitted to be in evil and thence in the false; for in this case he cannot profane; see what has been said and shewn before concerning profanation, n. 301—303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4601.

6349. *Then thou profanedst it.*—That hereby is signified that if conjoined with evil it would be a profane thing, appears from what has been said just above, n. 6348.

6350. *He went up to my couch.*—That hereby is signified that he would contaminate spiritual good in the natural principle, appears (1.) from the signification of *going up to a couch*, as denoting to contaminate by profaning, see just above, n. 6348; and (2.) from the representation of *Israel*, whose couch it was to which he went up, as denoting spiritual good in the natural principle, see n. 6340.

6351. Verses 5—7. *Simeon and Levi are brethren, instruments of violence are their daggers. Let not my soul come into their secret; in their congregation let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel. Simeon and Levi are brethren*, signifies faith in the will and charity, but in the present case what is contrary, because a faith separated from charity: *instruments of*

violence are their daggers, signifies that doctrinals serve to destroy the works of charity, thus charity itself: *let not my soul come into their secret*, signifies that spiritual good is not willing to know the evils which are of their will: *in their congregation let not my glory be united*, signifies that neither is the truth of spiritual good willing to know the falses of their thought thence derived: *because in their anger they slew a man*, signifies that they altogether averted themselves, and in aversion extinguished faith: *and in their good pleasure they unstrung an ox*, signifies that from a depraved will they altogether weakened external good of charity: *cursed be their anger, because it was vehement*, signifies grievous aversion from good, and consequent damnation: *and their wrath, because it was hard*, signifies that the aversion from truth thence derived, was confirmed: *I will divide them in in Jacob*, signifies that they ought to be exterminated from the natural man: *and scatter them in Israel*, signifies from the spiritual man also.

6352. Verse 5. *Simeon and Levi are brethren*.—That hereby is signified faith in the will and charity, but in the present case what is contrary, because a faith separated from charity, appears (1.) from the representation of *Simeon*, as denoting faith in the will, see n. 3869—3872, 4497, 4502, 4503, 5182, 5626, 5630; and (2.) from the representation of *Levi*, as denoting charity, see n. 3875, 3877, but in the present case what is contrary, because a faith separated from charity; for when that faith is represented by Reuben, as is evident from what was explained at verse 4, it follows that there is no faith in the will, thus neither any charity, which are represented by Simeon and Levi, for these things follow in a series from their beginning. By Simeon, therefore, is represented the false principle in the will, and by Levi, evil in act, for these are opposite to faith in the will and to charity; that these things are signified, is evident from this consideration, that Simeon and Levi are cursed.

6353. *Instruments of violence are their daggers*.—That hereby is signified that doctrinals serve to destroy the works of charity, and thus charity itself, appears (1.) from the signification of *instruments of violence*, as denoting those things which serve to destroy charity; that instruments are those things which serve, is evident, and that violence is the destruction of charity, will be seen presently; and (2.) from the signification of *daggers*, as denoting doctrinals; for swords denote the truths of faith, by which combat is waged against falses and evils, n. 2799, thus daggers denote doctrinals, in the present case the doctrinals by which truth and good are combatted and extinguished, because the combat is waged by those who are in faith alone, or in faith separated from charity, with whom a contrary principle prevails. The doctrinals of those who are in faith alone, whereby they destroy the works of charity, are principally those which teach

that man is saved by faith alone without the works of charity, and that these latter are not necessary, and that man is saved by faith alone even in the last hour of death, howsoever he had lived through the whole course of his life; thus, that they are saved who have lived solely in the exercise of cruelty, robbery, adultery, and profaneness; and hence, that salvation is merely admission into heaven, thus that none are admitted but they who have received that grace at the close of life, and consequently that some are elected of mercy, and others are damned of unmercifulness: when yet heaven is denied by the Lord to no one, but the life and the communication of life, which is there felt as an odor on earth by the subjects of it, renders it impossible for the wicked to dwell there, because they are more tormented by the evil of their life there, than in the deepest hell. That a dagger signifies the false principle combating and slaying, is evident from the Revelation, "There went forth another horse that was red, and to him that sat thereon it was given to take away peace from the earth, *that they should slay one another, whence there was given him a great dagger,*" (vi. 4.) Again, "If any one *killeth with a dagger, he must be killed with a dagger,*" (xiii. 10, 14.) That violence denotes the outrage which is done to charity, is plain from several passages in the Word; as in Isaiah, "*The violent one shall cease,* and the scorner shall be consumed, all that hasten iniquity shall be cut off; who cause a man to sin in a word, and lay a snare for him that reproveth in the gate, and cause the just to go down for a thing of nought," (xxix. 20, 21;) in this passage the violent one is expressed by another term in the original tongue, but which is of similar signification; that the violent one is one who does outrage to charity, is signified by making a man to sin in a word, and causing the just to go down. Again, in the same prophet, "Their works are works of iniquity, and *the deed of violence is in their hands:* their feet run to evil, and hasten to *shed innocent blood,*" (lix. 6, 7,) where violence denotes outrage done to charity, which is also signified by shedding blood, see 374, 1005. Again, "*There shall no longer be violence in the land,* wasting and a breach in thy borders," (lx. 18,) where violence denotes the destruction of charity, for hence comes wasting and a breach in the land, that is, in the church. And in Jeremiah, "I foretell *violence* and wasting, for the word of Jehovah is made a reproach and a disgrace to me the whole day," (xx. 8;) in which passage violence also denotes violence in spiritual things, thus the destruction of charity and also of faith. And in Ezekiel, "The earth is full of *the judgment of bloods,* and the city is *full of violence,*" (vii. 23,) where judgment of bloods denotes the destruction of faith, and violence the destruction of charity. Again in the same prophet, "If he shall beget a *violent son, a shedder of blood,* who shall do one of any of these

things; if he hath eaten upon the mountains, and defiled his neighbor's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to idols, hath committed abomination, hath given forth upon usury, and hath received usury, shall he live? he shall not live, dying he shall die," (xviii. 10—13;) in this passage a violent son and a shedder of blood is described, the things recounted being such as destroy all the works of charity; thus a violent son and a shedder of blood is a destroyer of charity and faith. So in David, "Deliver me, O Jehovah, from the evil man (*homine*); preserve me from the man (*viro*) of violences; who think evils in the heart, through the whole day they gather themselves together to war; they sharpen their tongue as a serpent, the poison of the asp is under their lips. Guard me, O Jehovah, from the hands of the wicked, preserve me from the man of violences. . . . Let not a man of a tongue stand on the earth, a man of violences hunteth evil to overthrows," (Psalm cxl. 1—4, 11) where a man of violences denotes those who destroy the truths of faith and the goods of charity; their fighting against those truths and goods, is signified by their gathering themselves together the whole day to war, by sharpening their tongue as a serpent, by the poison of the asp being under their lips, and by hunting evils to overthrows. And in other passages also, as Ezekiel xii. 19; Joel iv. 19; Malachi ii. 16; Zeph. iii. 4; Psalm xviii. 48; lv. 9—11; lviii. 2—5; Deut. xix. 16.

6354. Verse 6. *Let not my soul come into their secret.*—That hereby is signified that spiritual good is not willing to know the evils of their will, appears (1.) from the representation of *Israel*, who says this of himself, as denoting spiritual good, see n. 6340; and (2.) from the signification of *not coming into a secret*, as denoting not to be willing to know, viz., the evils of the will, which are signified by Simeon and Levi, n. 6352. It is said, *my soul*, because by soul is there signified the life of good belonging to spiritual good; the life of truth belonging thereto is signified by glory, which is next treated of.

6355. *In their congregation let not my glory be united.*—That hereby is signified that neither is the truth of spiritual good willing to know the falses of their thought thence derived, appears (1.) from the representation of *Israel*, as denoting spiritual good, see n. 6340; (2.) from the signification of *not being united in their congregation*, as denoting not to be willing to be conjoined with the falses of their thought, and thus not to be willing to know them; falses of the thought are signified by congregation, for congregation, like multitude, is predicated of truths, and in the opposite sense, of falses; and (3.) from the signification of *glory*, in that it is predicated of truths, see n. 4809, 5922; for truth is glory to those who are in spiritual good.

6356. *Because in their anger they slew a man.*—That hereby is signified that they altogether averted themselves, and in aversion extinguished faith, appears (1.) from the signification of *anger*, as denoting recession from charity and aversion, see n. 357, 5034, 5798; (2.) from the signification of *slaying*, as denoting to extinguish; and (3.) from the signification of *man (vir)*, as denoting the truth of faith, see n. 3134, 3309, 3459, 4823.

6357. *And in their good pleasure they unstrung an ox.*—That hereby is signified that from a depraved will they altogether weakened the external good of charity, appears (1.) from the signification of *good pleasure*, as denoting the will, in the present case a depraved will; (2.) from the signification of *unstringing*, as denoting to weaken; and (3.) from the signification of *an ox*, as denoting the natural or external good of charity, see n. 2180, 2566, 2781. Mention is here made of an ox, and just before of a man, because by a man is signified the truth of faith, and by an ox the good of charity; to the intent that when good is treated of, truth may also be treated of, on account of the heavenly marriage in every particular of the Word, see n. 6343.

6358. Verse 7. *Cursed be their anger, for it was vehement.* That hereby is signified grievous aversion from good, and consequent damnation, appears (1.) from the signification of *being cursed*, as denoting damnation, for he who is cursed is damned; and (2.) from the signification of *anger*, as denoting aversion from good, see n. 357, 5034, 5798, 6356, thus vehement anger denotes grievous aversion.

6359. *And their wrath, for it was hard.*—That hereby is signified that their aversion from the truth thence derived, was confirmed, appears (1.) from the signification of *wrath*, as denoting aversion from truth; that wrath is predicated of truth, and anger of good, see n. 3614; and (2.) from the signification of *hard*, as denoting confirmed, for the false principle which is confirmed, even to persuasion is hard. That it is hard, has been given me to know from experience; for in spirits and angels, truth derived from good appears and is presented as soft, whereas the false derived from evil, appears and is presented as hard, and so much the harder as the false derived from evil is more confirmed. When evil acquires the power of persuasion by confirmation from many arguments, the hardness appears as the hardness of a bone; it is also like hardness in the world, in that it reflects the rays of light: thus, when the light of heaven from the Lord falls into what is hard, grounded in the false thence derived from evil, it is reflected; but on the other hand, when it falls into what is soft, grounded in truth derived from good, it is instantly received.

6360. *I will divide them in Jacob.*—That hereby is signified

that they ought to be exterminated from the natural man, appears (1.) from the signification of *dividing*, as denoting separation and removal from truth and good, see n. 4424, thus extermination; and (2.) from the representation of *Jacob*, as denoting the natural or external man, see n. 3305, 3576, 4286, 4292, 4570, 6236.

6361. *And scatter them in Israel.*—That hereby is signified that they ought to be exterminated from the spiritual man, appears from the signification of scattering, as also denoting extermination; but scattering is distinguished from dividing, in that the latter is predicated of the external man and of truth, but the former of the internal man and of good. That Jacob represents the natural or external man, and Israel the spiritual or internal man, see n. 4286, 4292, 4570. That these things, which are said by Israel concerning Simeon and Levi, and also concerning Reuben, do not signify such things as would befall their posterity in the last end of days, according to what is said in verse 1, may be manifest from this consideration, that the posterity descended from Simeon and Levi were not cursed, nor divided in Jacob and scattered in Israel; for the tribe of Simeon amongst the rest of the tribes was as one of them, and the tribe of Levi was made the priesthood, and thus was rather blessed than cursed; in like manner the tribe of Reuben was not more vile than the other tribes. Hence it is very evident, that the things which are said in this chapter concerning the sons of Jacob, as to what should befall them in the last end of days, are not the things which should happen to themselves, but to those who are meant by them in the internal sense; in the present case those who are in faith separate from charity, for these are here meant in the internal sense by Reuben, Simeon, and Levi. Hence it clearly appears that the Word has an internal sense, which does not appear in the letter, nor to any one, unless he knows the correspondences of natural things with spiritual; and which does not appear at all to him who does not know what is spiritual and what is celestial.

6362. Verses 8—12. *Thou art Judah, thy brethren shall celebrate thee; thy hand shall be in the neck of thine enemies; the sons of thy father shall bow themselves down unto thee. Judah is a lion's whelp; from the prey, my son, thou wentest up; he bowed himself, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not be removed from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall be the obedience of the people. He binds his young ass to the vine, and the colt of his she-ass to the choice vine; he washes his garment in wine, and his covering in the blood of grapes. His eyes are red with wine, and his teeth white with milk. Thou art Judah,* signifies the celestial church, in the supreme sense the Lord as to the Divine celestial (principle):

thy brethren shall celebrate thee, signifies that that church is eminent above the rest: *thy hand shall be in the neck of thine enemies*, signifies that the infernal and diabolical crew will fly away at his presence: *the sons of thy father shall bow themselves down unto thee*, signifies that truths shall of themselves submit themselves: *Judah is a lion's whelp*, signifies innocence with innate might: *from the prey, my son, thou wentest up*, signifies that from the Lord by the celestial principle is effected the deliverance of many from hell, *he bowed himself, he couched as a lion, and as an old lion*, signifies the good of love and the truth thence derived in its ability: *who shall rouse him up*, signifies that he is safe amongst all in the hells: *the sceptre shall not be removed from Judah*, signifies that power shall not depart from celestial good: *nor a lawgiver from between his feet*, signifies truths from that good in lower principles: *until Shiloh come*, signifies the coming of the Lord, and the tranquillity of peace on the occasion: *and to him shall be the obedience of the people*, signifies that from His Divine Human principle shall proceed truths: *he binds his young ass to the vine*, signifies truth in the natural principle for the external church: *and the colt of his she-ass to the choice vine*, signifies truth from the rational principle for the internal church: *he washes his garment in wine*, signifies that His natural principle is Divine Truth from His Divine Good: *and his covering in the blood of grapes*, signifies that His Intellectual principle is Divine Good from His Divine Love: *his eyes are red with wine*, signifies that the Intellectual or internal Human principle is nothing but good: *and his teeth white with milk*, signifies that the Divine natural principle is nothing but the good of truth.

6363. Verse 8. *Thou art Judah*.—That hereby is signified the celestial church, in the supreme sense the Lord as to the Divine celestial principle, appears from the representation of *Judah*, as denoting in the supreme sense the Lord as to the Divine principle of love, or as to the Divine celestial (principle); but in the respective sense, it denotes the Lord's celestial kingdom, thus the celestial church, see n. 3881. What the celestial kingdom is, or the celestial church, and what the celestial principle, may be seen in n. 640, 641, 765, 895, 2048, 2088, 2669, 2708, 2715, 2718, 2896, 3235, 3246, 3374, 3886, 3887, 4448, 4493, 5113, 5922, 6295.

6364. *Thy brethren shall celebrate thee*.—That hereby is signified that that church is eminent above the rest, appears (1.) from the signification of *being celebrated*, as denoting to be eminent; (2.) from the representation of *Judah*, who is here meant by *thee*, as denoting the celestial church, see n. 6363; and (3.) from the signification of *brethren*, as denoting the truths which are of that church, thus also the churches which are in the truths represented by the brethren of Judah, for truths and goods con-

stitute the church. The truths of the celestial church are signified by “thy brethren,” or the brethren of Judah, but the truths of the spiritual church by the sons of his father, see below, n. 6366.

6365. *Thy hand shall be in the neck of thine enemies.*—That hereby is signified that the infernal and diabolical crew shall fly away at his presence, appears (1.) from the signification of *enemies*, as denoting the infernal and diabolical crew, for these are enemies in the spiritual sense; and (2.) from the signification of *the hand in their neck*, as denoting to pursue those who are in flight; for when an enemy flies, the hand of the conqueror is in his neck. It is said, that they shall fly at his presence, because when any one of the infernal crew comes near to any angel from the Lord’s celestial kingdom, he flies away at his presence; not being able to endure it, because he is not able to endure the sphere of celestial love, which is that of love to the Lord; this sphere is to him as burning and tormenting fire. Moreover a celestial angel never fights, still less is his hand in the neck of his enemies, nor, on his part, does he even consider any one an enemy; nevertheless it is so said, because this is the case in the world; but the signification is, that the infernals, who on their part are enemies, fly away at his presence.

6366. *The sons of thy father shall bow themselves down unto thee.*—That hereby is signified that truths will of themselves submit themselves, appears from the signification of *bowing themselves down*, as denoting to submit themselves; and from the signification of *the sons of a father*, as denoting truths from spiritual good; for the sons of Israel are spiritual truths, n. 5414, 5879, 5951, and Israel is spiritual good, n. 5801, 5803, 5806, 5812, 5817, 5819, 5836, 5833. The reason why those truths will of themselves submit themselves is, because when celestial love (represented by Judah), flows into the spiritual truths represented by the sons of Israel, it arranges them into order, and thus submits them to the Lord; for the celestial principle has this efficacy by influx into spiritual principles, or good by influx into truth. Hence, also, the Lord’s celestial kingdom is the inmost or third heaven, thus nearest to the Lord, and His spiritual kingdom is the middle or second heaven, thus more remote from the Lord; it is by virtue of this order, that the Lord through the celestial kingdom flows into the spiritual kingdom mediately, and besides also immediately; such is the influx, that the spiritual kingdom may be kept in order by the celestial, and thus be submitted to the Lord. Influx is effected from the celestial kingdom by love towards the neighbor, for this is the external of the celestial kingdom, and the internal of the spiritual kingdom, hence the conjunction of both; see n. 5922.

6367. Verse 9. *Judah is a lion’s whelp.*—That hereby is

signified innocence with innate might, appears from the signification of a *lion*, as denoting the good of love and the truth thence derived in their ability, of which we shall speak presently, thus a lion's whelp denotes innocence with might. The reason why it is with innate might, is, because Judah here denotes the celestial principle of love, and this is in the will part, n. 895, 927, 4493, 5113, and thus has innate might; for man is born into those things which are of the will part: hence they, who were of the most ancient church, which was celestial, were born into the good of love to the degree in which they had good in their will part; it is from this consideration that might is said to be innate. A lion's whelp denotes innocence, because a lion represents the good of celestial love, and a whelp is as his infant, thus it denotes innocence. That a lion represents the good of celestial love, and thence truth in its ability, also that in the opposite sense it denotes the evil of self-love in its ability, is manifest from those passages in the Word where a lion is named; that he denotes the good of celestial love, is manifest from the Revelation, "*Behold the lion, which is of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof,*" (v. 5;) in this passage the Lord is called a lion, by virtue of the omnipotence appertaining to His Divine Love, and consequent Divine Truth. In other passages also in the Word, Jehovah or the Lord is compared to a lion; as in Hosea, "*They shall go after Jehovah, he shall roar as a lion, because he shall roar, and with honor the sons shall come from the sea,*" (xi. 10.) Also in Isaiah, "*Thus hath Jehovah spoken unto me, Like as the lion roareth, and the young lion over his prey, when a multitude of shepherds comes forth against him, at whose voice he is not daunted, and at their tumult he is not troubled: so shall Jehovah Zebaoth come down to fight on Mount Zion and on the hill thereof,*" (xxxi. 4;) in this passage the omnipotence of Divine Good is compared to a lion, and the omnipotence of Divine Truth thence derived to a young lion, for it is said that Jehovah Zebaoth shall come down to fight on Mount Zion and on the hill thereof; Mount Zion signifies the good of Divine Love, and the hill thereof the Divine Truth thence derived; see n. 795, 796, 1430, 4210. On the same account also the four animals in Ezekiel and the Revelation, by which are meant cherubs, had the faces of a man, of a lion, of an ox, and of an eagle; as in Ezekiel, "*The likeness of the faces of four animals; they four had the face of a man and the face of a lion on the right side: and they four had the face of an ox on the left side: and they four also had the face of an eagle,*" (i. 10; x. 14;) and in the Revelation, "*Before the throne were four beasts full of eyes before and behind; and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying*

eagle." (iv. 6, 7.) That those animals were cherubs, is said in Ezekiel (chap. x.); and this is also evident from the description of them in the Revelation, viz., that they had eyes before and behind, for by cherubs is signified the Lord's foresight and providence, n. 308; that they had the face of a lion, was from the omnipotence of the Divine Truth from the Divine Good, which is of providence. The case is the same with the cherubs about the new temple in Ezekiel (chap. xli. 19). That by lions are meant the celestials, who are in ability from good and the truth thence derived, which are from the Lord, is evident in David, "There is no want to them who fear Jehovah; the *young lions* shall want and suffer hunger, but they who seek Jehovah shall not want any good," (Psalm xxxiv. 9, 10.) Again: "*The lions roaring for prey*, and to seek food from God; the sun ariseth, they are gathered together, and lie down in their dens," (civ. 21, 22.) And in the prophecy of Balaam, "At that time it shall be said to Jacob and Israel, What hath God done; behold, the people shall rise up as an *old lion*, and shall lift up himself as a *young lion*: he shall not lie down until he devour the prey," (Numb. xxiii. 23, 24.) And again: "When Balaam saw Israel dwelling according to their tribes, he said: *He bowed himself, he coucheth as a lion*, and as an *old lion*: who shall stir him up?" (xxiv. 2, 9;) it is the celestial principle which is here described, because it is the celestial order, represented by the tribes in their encampments, which Balaam saw in spirit, when he saw Israel dwelling according to their tribes, n. 6335: this order is from the Divine Good by the Divine Truth from the Lord: and in it is all ability, which in the above passage is the lion which boweth itself, and coucheth. And in Micah, "The remains of Jacob amongst the nations shall be in the midst of many people *as a lion among the beasts of the forest*, as a *young lion* among the flocks of sheep: who, if he go through, will tread down and disperse, and there is none to deliver: thy hand shall be exalted above thine adversaries, and all thine enemies shall be cut off," (v. 7, 8,) where the lion, and the young lion, denote celestial good and celestial truth, which are the remains of Jacob. The same is denoted also in Isaiah xxi. 8; Jerem. xxv. 38; Ezekiel xxxii. 2; Zech. xi. 3. The like was also represented by the *lions* at the ivory throne, which was for Solomon, two near the hands of the throne, and *twelve* upon the six steps (1 Kings x. 18—20); also by the lions upon the closures of the ten bases of brass (1 Kings vii. 29, 36). That lion, in the opposite sense, signifies the evil of self-love in its ability, is evident from the following passages, "*No lion shall be there*, nor shall any ravenous beast go up thereon, it shall not be found there; but they shall go free, thus the redeemed of Jehovah shall return, and come to Zion with singing," (Isaiah xxxv. 9, 10.) And in Jeremiah, "Wherefore is Israel become a prey, *the young lions* roar

against him, they utter their voice, they reduce his land to waste-ness," (ii. 15.) Again: "*The lion is come up from his thicket*, and the destroyer of the nations is on his way, he went forth from his place to reduce the land to desolation," (iv. 7.) Again: "They have not known the way of Jehovah, nor the judgment of their God; therefore *a lion out of the forest* hath smitten them, and a wolf of the plains shall spoil them," (v. 4, 6.) And in Nahum, "Where is the dwelling of the *lions*, and the feeding place of the *young lions*; where *the lion*, the *old lion*, *walked*; the *lion's whelp*, and none made them afraid. *The lion did tear in pieces enough for his whelps*, and strangled for his *old lionesses*, and filled his dens with prey, and his dwellings with ravin. Behold, I am against thee, saith Jehovah Zebaoth, and I will burn her chariot in the smoke, but the sword shall devour *thy young lions*; and I will cut off thy prey from the earth," (ii. 11—13,) speaking of Nineveh. In the above passages lion denotes the ability of the evil of self-love, when it destroys and vastates; (in like manner in Jerem. xii. 8; xlix. 19; l. 17, 44; li. 38; Ezek. xix. 2—11; xxxii. 2; Joel i. 6; Zeph. iii. 3; Psalm lvii. 5; lviii. 6; xci. 13; Rev. xiii. 2.)

6368. *From the prey, my son, thou wentest up.*—That hereby is signified that from the Lord by the celestial principle the deliverance of many from hell is effected, appears (1.) from the signification of *going up from the prey*, as denoting deliverance from hell, of which we shall speak presently; and (2.) from the representation of *Judah*, who is here *my son*, as denoting the Divine celestial principle; see n. 6363. Going up from the prey denotes deliverance from hell, because man of himself is in hell, for his will and thought grounded in the proprium are nothing but evil and the false thence derived, by which he is so fast bound to hell, that he cannot be plucked thence except by force; this plucking away and deliverance is what is called the prey; and inasmuch as this is effected from the Divine Good of the Lord, therefore it is said, that the deliverance of many from hell is from the Lord by the celestial principle. But it is to be noted that no one can be plucked away and delivered from hell, unless whilst in the life of the body, he has been principled in spiritual good, that is, in charity by faith; for unless he has been principled in that good by faith, there is not anything to receive the good which flows in from the Lord, but it passes through, and is incapable of being anywhere fixed. Hence such cannot be plucked away or delivered from hell; for all the states, which man has acquired to himself in the life of the body, are retained in the other life, and are filled; the states of good in the good are retained and filled with good, and by these they are elevated into heaven; and the states of evil in the evil are retained and filled with evil, and by them they slide down into hell. This is the meaning of the saying that as man dies, so

he remains. Hence it is evident who they are that can be delivered from hell by the Divine celestial principle from the Lord.

6369. *He bowed himself, he couched as a lion, and as an old lion.*—That hereby is signified the good of love and the truth thence derived in their ability, appears (1.) from the signification of *bowing himself*, as denoting to put himself into ability, for when a lion bows himself he hardens his sinews and strengthens himself, as is the case when he secs his prey; (2.) from the signification of *couching* (lying down), as denoting to lie in safety and without dread; and (3.) from the signification of a *lion*, and an *old lion*, as denoting the good of love and the truth thence derived in their ability, see just above, n. 6367. A young lion denotes one who is in ability by truth derived from good, and an old lion one who is in ability by good; for they who are in celestial good never fight, but are safe by good; for wheresoever they come, the evil fly away, because they cannot endure their presence, see n. 6365. These are they who are signified by an old lion.

6370. *Who shall rouse him up?*—That hereby is signified that he is safe amongst all in the hells, appears from the signification of *Who shall rouse him up?* as denoting to be safe. The reason why amongst all in the hells is signified is, because he is safe amongst all evils, even in the midst of the hells; love to the Lord, and neighborly love, are attended with this effect, for they who are principled in that love are joined most closely to the Lord, and are in the Lord, because they are in the Divine (principle) which proceeds from Him; hence nothing of evil can reach them. It is to be noted, that there are innumerable hells, distinct according to the genera of all evils and falses thence derived, and according to their species, and the particulars of the species; and that in each hell there is an order, which is preserved by the Lord, both immediately and mediately by the celestial angels; occasionally also angels are sent thither to reduce into order what is disorderly therein; and when they are there, they are in safety. This is meant by what is said, that he who is in the celestial principle is safe amongst all in the hells.

6371. Verse 10. *The sceptre shall not be removed from Judah.*—That hereby is signified that power shall not depart from the celestial kingdom, appears (1.) from the signification of *being removed*, as denoting to depart; (2.) from the signification of *sceptre*, as denoting power, and indeed the power of truth from good, see n. 4876; for a sceptre is the badge of royal power, and by royalty is signified truth, see n. 1672, 1728, 2015, 2069, 3009, 4575, 6148; and (3.) from the representation of *Judah*, as denoting the celestial kingdom, see above, n. 6363: hence it is evident that by the sceptre not being removed from Judah, is signified that power shall not depart from the celestial kingdom. From the sense of the letter it appears, that by

the contents of this verse is meant, that the kingdom should not be removed from the Jewish people until the Lord came; this also is true, but still in this historical truth, as in the rest, there is an internal sense, for that the kingdom should not be removed from the Jewish people, is a worldly (truth), but the spiritual (truth), which is of the internal sense, is evident, when power is meant by sceptre, and the celestial kingdom by Judah. But that power should depart from the celestial kingdom when the Lord should come, is an arcanum which none can know except from Revelation; the case is this; before the coming of the Lord into the world, there was influx of life to men and spirits from Jehovah or the Lord through the celestial kingdom, that is through the angels who were in that kingdom; hence at that time they had power. But when the Lord came into the world, and thereby made the Human (principle) in Himself Divine, He put on that very principle which was with the angels of the celestial kingdom, and thus He assumed that power; for the divine transflux through that heaven had heretofore been the human divine (principle); it was also the Divine Man, which was presented when Jehovah so appeared; but this human divine (principle) ceased when the Lord Himself made the Human (principle) in Himself Divine. Hence it is evident how the case is with this Arcanum. Now indeed the angels of that kingdom have great power, but so far as they are in the Lord's Divine Human (principle) by love to Him. See what was said and shewn on this subject before, n. 1990, 2803, 3061, 4180, 4687, 5110, 6280.

6372. *Nor a lawgiver from between his feet.*—That hereby are signified the truths which are from that (kingdom) in inferior principles, appears from the signification of *lawgiver*, as denoting truths, of which we shall speak presently: and from the signification of *feet*, as denoting natural principles, see n. 2162, 3147, 3761, 3986, 4280, 4938—4952, 5327, 5328, thus inferior principles; for natural things are beneath, and celestial things, which have been just treated of, are above. It is said a lawgiver from between the feet, that the spiritual of the celestial principle may be signified, or truth which is from good; for at that time the spiritual kingdom was not distinct from the celestial kingdom, as after the Lord's coming, but it was one with the celestial, though only its external; therefore also it is said from between the feet, that the truth which is from good may be signified, for that interior part of the feet, by communication with the loins, has such signification. Of this truth it is also said, that it should be removed when Shiloh came, viz., its power should be removed, as the power of the celestial kingdom spoken of just above, n. 6371; for at that time the celestial kingdom exercised its power by that truth; and consequently, that truth is called a lawgiver. This truth is also

meant in the internal sense by lawgiver, in Isaiah, "Jehovah is our judge, *Jehovah our lawgiver*, Jehovah our king," (xxxiii. 22,) where judge denotes that he acts from good; lawgiver, that he acts from truth derived from that good; and king, that he acts from truth, thus also they follow in order. And in David, "Gilead is mine, Manasseh is mine, and Ephraim the strength of my head, *Judah is my lawgiver*," (Psalm lx. 7; cviii. 8;) where Judah a lawgiver denotes celestial good and its celestial truth. And in Moses, "O fountain, the princes digged, the chiefs of the people digged, *by the lawgiver*, with their staves," (Numb. xxi. 18.) And again, "Gad saw the first-fruits for himself, for there was a portion of the *hidden lawgiver*, whence came the heads of the people, he executed the justice of Jehovah, and his judgments with Israel," (Deut. xxxiii. 21;) in this passage also, lawgiver denotes truth derived from good.

6373. *Until Shiloh come*.—That hereby is signified the coming of the Lord and the tranquillity of peace on the occasion, appears from the signification of *Shiloh*, as denoting the Lord, Who is called Shiloh, because He pacified and made all things tranquil; for in the original tongue Shiloh is derived from an expression which signifies tranquillity. Why the Lord is here called Shiloh, is evident from what was said just above, n. 6371, 6372, concerning the celestial kingdom and its power; for when the Divine (principle) was presented through that kingdom, there was intranquillity, for the things in heaven, and those in hell, could not thereby be reduced into order, inasmuch as the Divine (principle) which flowed through that kingdom, could not be pure, because heaven is not pure, thus neither was that kingdom so strong that all things might be kept in order by it; wherefore also at that time infernal and diabolical spirits issued forth from the hells, and gained dominion over the souls which came from the world. Hence it came to pass, that at that time none could be saved, except the celestial; and at length scarcely they, unless the Lord had assumed the Human (principle), and made it in Himself Divine; by this the Lord reduced all things into order, first the things in heaven, next those in the hells; hence the tranquillity of peace. That the spiritual, that is, they who were of the spiritual church, were saved by the Lord's coming, may be seen, n. 2661, 2716, 2833, 2834; and that the Lord, when in the world, reduced all things into order, may be seen, n. 1820, 4286, 4287. That the Divine Truth from Jehovah or the Lord flowed in through heaven into the human race, but as this did not suffice when man removed himself from good, that the Lord came into the world, and made the Human (principle) in Himself Divine, to the intent that from the very Divine Human (principle) of the Lord the Divine Truth might proceed, and thus save man, who should receive good by truth, see n. 4180, 6280.

6374. *And unto him shall be the obedience of the people.*—That hereby is signified that from His Divine Human (principle) should proceed truths which could be received, appears (1.) from the signification of *obedience*, as denoting the reception of truths which proceed from the Lord; and (2.) from the signification of *people*, as denoting those who are in truths, thus also truths, see n. 1259, 1260, 3581; and hence denoting those who are of the spiritual church, n. 2928.

6375. Verse 11. *He binds his young ass unto the vine.*—That hereby is signified truth in the natural principle for the external church, appears (1.) from the signification of *binding* as denoting to be conjoined; (2.) from the signification of *vine*, as denoting the spiritual church, see n. 1069, 5113, in the present case, the external spiritual church, because by a choice vine, which is mentioned immediately below, is signified the internal church; and (3.) from the signification of *ass*, as denoting truth in the natural principle, see n. 2781. Hence it is evident, that by binding his young ass to the vine, is signified conjunction by truth in the natural principle with the external church.

6376. *And the colt of his she-ass unto the choice vine.*—That hereby is signified truth from the rational principle for the internal church, appears (1.) from the signification of *vine*, as denoting the spiritual church, see n. 1069, 5113, thus the choice vine denotes the internal church; for the internal principle of the church is more excellent than its external principle: and (2.) from the signification of the *colt of a she-ass*, as denoting rational truth, see n. 2781. The external of the church is distinguished from its internal, in that the former is in the natural principle, thus in the external man, but the latter is in the rational principle, thus in the internal man. They who are in the external of the church, are in truth; but they who are in the internal, are in good: the former are not so affected with the good of charity as with the truth of faith, but the latter are affected with the good of charity and thence with the truth of faith; these latter are signified by the choice vine, but the former by the vine.

6377. *He washes his garment in wine.*—That hereby is signified that His natural principle is Divine Truth from His Divine Good, appears (1.) from the signification of *washing*, as denoting to purify, see n. 3147; (2.) from the signification of *wine*, as denoting the good of neighborly love, and the good of faith, and in the supreme sense Divine Truth from the Divine Good of the Lord, of which we shall speak presently; and (3.) from the signification of *garment*, as denoting an exterior principle which covers an interior one, see n. 5248, thus the natural principle, for this is exterior, and covers the rational principle which is interior; hence also garment denotes truth, because

truth is exterior, and covers interior good, see n. 2579, 4545, 4763, 5319, 5954. That wine denotes neighborly love and the good of faith, may be manifest from what has been shewn concerning the bread and wine in the Holy Supper, n. 2165, 2177, 3464, 4581, 5915, viz., that bread denotes the good of celestial love, and wine, the good of spiritual love. This also may be manifest from the cake and drink-offering in the sacrifices, where cake signified the good of love, and drink-offering the good of faith; the cake consisted of such things as signified the good of love, and the drink-offering of wine, which signified the good of faith: the sacrifices themselves also were called bread, n. 2165. That a drink-offering of wine was presented in the sacrifices, may be seen, Exod. xxix. 40; Levit. xxiii. 12, 13, 18, 19; Numb. xv. 2—15; xxviii. 6, 7, 18 to the end; xxix. 1—7. That wine signifies neighborly love, and the good of faith, is likewise evident from Isaiah, "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy and eat; yea go, buy *wine* and milk, without silver and without price," (lv. 1;) every one may know, that they were not to buy wine and milk, but that which is signified by wine and milk, that is, neighborly love and faith; these are given by the Lord without silver and price. And in Hosea, "The corn-floor and the *wine-press* shall not feed them, and the *new wine* shall lie to them; Ephraim shall return into Egypt, and in Assyria they shall eat what is unclean; *they shall not pour out wine to Jehovah*, and their sacrifices shall not be grateful to Him," (ix. 2—4;) in this passage also the subject treated of in the internal sense is the cessation of the good of love and of the good of faith; the good of love is the corn-floor and the bread thence derived, and the good of faith is the wine-press, the new wine and the libation of wine; Ephraim returning into Egypt denotes that the intellectual principle consulted scientifics concerning the Arcana of faith; eating what is unclean in Assyria denotes what is derived from consequent reasoning: that Ephraim is the intellectual principle of the church, see n. 5354, 6222, 6238, 6267: that Egypt is the scientific principle, see n. 1164, 1165, 1186, 1462, 5702; and that Assyria is reasoning, see n. 1186. The series itself also manifests that there is something else in the words than what appears in the letter; for in the internal sense they are coherent, but not in the external sense, as where it is said, that the corn-floor and wine-press shall not feed them, and the new wine shall lie to them, and presently, that Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria; and also, without the internal sense, what could be meant by Ephraim returning into Egypt, and by eating what is unclean in Assyria? The cessation of mutual love and of the good of faith is also described by a wine-press and wine in Jeremiah, "*Upon thy vintage the spoiler hath fallen*": whence gladness and joy are

taken from Carmel, and from the land of Moab, for *I have caused the vine to cease from the wine-presses*, Hedad shall not tread," (xlvi. 32, 33.) That wine signifies the good of mutual love and of faith, is manifest also from the Revelation, "I heard a voice from the midst of the four beasts, saying, *Hurt not the oil and the wine*," (vi. 6,) where oil denotes the good of celestial love, and wine the good of spiritual love. The same principles are understood by the oil and wine in the Lord's parable of the Samaritan, in Luke, "A certain Samaritan journeying, and seeing him who was wounded by thieves, was moved with compassion and went to him, and bound up his wounds, *and poured in oil and wine*," (x. 33, 34,) where pouring in oil and wine signifies that he performed the works of love and charity; that oil is the good of love, see n. 886, 3728. In like manner the ancients poured oil and wine upon a statue when they sanctified it (Gen. xxxv. 14), n. 4581, 4582. That wine is the good of love and of faith, is evident from the Lord's words, when He instituted the Holy Supper, on which occasion He said of wine, "I say unto you, that I will not drink henceforth of *this fruit of the vine*, until that day when I shall drink it new with you in my Father's kingdom," (Matt. xxvi. 29; Luke xxii. 17, 18;) it must be manifest to every one, that He would not drink wine there, but that the good of love and faith is signified, which He would give those who are of His kingdom. The like is signified by wine in Isaiah xxiv. 9, 11; Lam. ii. 11, 12; Hosea xiv. 7; Amos ix. 13, 14; Zech. ix. 15, 17; Luke v. 37—39. Inasmuch as wine signifies the good of love and of faith, it signifies, in the supreme sense, the Divine Truth from the Divine Good of the Lord, for the man who receives the good of love and of faith derives it thence by influx. Like several other expressions in the Word, wine has also a contrary sense, in which it signifies the false principle derived from evil, as in Isaiah, "Woe unto them that rise up early in the morning, and follow *strong drink*; that tarry until twilight, *that wine may inflame them*. Woe unto them that are mighty to drink wine, and men of strength to mingle *strong drink*," (v. 11, 22.) Again, "These also err through wine, and through *strong drink* wander out of the way; the priest and the prophet err through *strong drink*, they are swallowed up of wine, they wander out of the way through *strong drink*; they err amongst them that see, they stumble in judgment," (xxviii. 7.) Again, "The shepherds know not to understand; they all look back to their own way: come ye, *I will fetch wine*, and we will be drunken with *strong drink*; and it shall be as this on the morrow, in great abundance," (lvi. 11, 12.) And likewise in Jeremiah xiii. 12; Hosea iv. 11; vii. 5; Amos ii. 8; Micah ii. 11; Psalm lxxv. 8; Deut. xxxii. 33. The false principle derived from evil is also signified by "*the cup of the wine of anger*," (Jeremiah xxv. 15, 16; Rev. xiv. 8, 10; xvi. 19;) and by the

"*wine-press of the fury of the anger of God*," (Rev. xix. 15;) and by the "*wine of whoredom*," (Rev. xvii. 2; xviii. 3.)

6378. *And his covering in the blood of grapes*.—That hereby is signified that His intellectual principle is Divine Good from His Divine Love, appears (1.) from the signification of *the blood of grapes*, as denoting the good of love, and in the supreme sense, the Divine Good of the Lord from His Divine Love, of which we shall speak presently; and (2.) from the signification of *covering*, as denoting the intellectual principle, for the intellectual principle is a recipient, and that which receives, inasmuch as it is a vessel, is like a covering. The reason why the intellectual principle is signified by a covering, and the natural principle by a garment (see just above, n. 6377), is, because the subject there treated of is concerning the external principle, but here concerning the internal; for in the Word, owing to the heavenly marriage, where the external principle is treated of, the internal is also treated of, and where truth is treated of, good is also treated of (see n. 6343). Sometimes this appears as a repetition of the same thing, as in the present case, "He washes his garment in wine, and his covering in the blood of grapes," where wine and the blood of grapes appear to be alike, and also garment and covering; but they are not alike, because the external principle and the internal are thus expressed. That the blood of grapes denotes the Divine Good from the Divine Love of the Lord, is evident from the signification of *blood*, as denoting the Divine Truth from the Divine Good of the Lord, see n. 4735, and by *grapes*, in the supreme sense, is signified the Divine Good of the Lord appertaining to those who are in His spiritual kingdom; and hence by grapes, in the respective sense, is signified the good of charity, n. 5117. The blood of the grape also has the same signification in the Song of Moses, "Butter of the herd, and milk of the flock, with the fat of lambs, and of rams of the breed of Bashan, and of goats, with the fat of the kidneys of wheat, and thou didst drink the pure blood of the grape," (Deut. xxxii. 14.)

6379. Verse 12. *His eyes are red with wine*.—That hereby is signified that the intellectual or Internal Human principle is nothing but good, appears (1.) from the signification of *red*, as denoting the good of love, and this from fire and from blood, which are red, see n. 3300; hence "*red with wine*" denotes that it is nothing but good; (2.) from the signification of *eyes*, as denoting the intellectual principle, see n. 2701, 3820, 4403—4421, 4523—4534; and whereas the Lord is here treated of, it denotes His Internal Human principle, which is here meant by the intellectual; for the External Human principle is signified by his teeth being white with milk, as now follows.

6380. *And his teeth white with milk*.—That hereby is signified that the Divine natural principle is nothing but the good

of truth, appears (1.) from the signification of *white*, as being predicated of truth, see n. 3301, 3993, 4007, 5319; (2.) from the signification of *teeth*, as denoting in the genuine sense the natural principle; for in man, the hard parts, such as the teeth, bones, and cartilages, correspond to the truths and goods of the lowest natural principle: (3.) from the signification of *milk*, as denoting the celestial spiritual principle, or what is the same thing, the good of truth, see n. 2184. The reason why the Lord's Divine natural principle is said to be the good of truth, is in regard to men who are in faith and in love to the Lord; for they who are of the external church, are not able to elevate their thought higher than to the Lord's Divine natural principle; but they who are of the internal church, elevate their thought above the natural principle to the internal: for every one, who is in faith to the Lord, has an idea concerning Him according to the faculty of elevating the thoughts. They who know what the internal principle is, can have an idea of it, but they who do not know what the internal principle is, have an idea of the external: hence it is that the Lord's Divine natural principle is called the good of truth, when yet His whole Human principle is the Divine Good of the Divine Love.

6381. From what has been now said concerning Judah, it manifestly appears that there is an internal sense of the Word, and that unless it be known what that sense involves, it cannot possibly be known what the things written of him signify; as what is signified by a lion's whelp, what by coming up from the prey, by bowing himself and couching as a lion, and as an old lion, what by a lawgiver from between his feet, what by Shiloh, what by binding his young ass to the vine, and the colt of his she-ass to the choice vine, what by washing his garment in wine, and his covering in the blood of grapes, what by his eyes being red with wine, and his teeth white with milk. All these things would lie altogether hidden, unless they were discovered by the sense which is more deeply concealed.

6382. Verse 13. *Zebulon shall dwell at the haven of the seas, and he (shall be) at a haven of ships, and his side over to Zidon.* *Zebulon*, signifies the cohabitation of good and of truth: *shall dwell at a haven of the seas*, signifies life where is the conclusion of truth derived from scientifics: *and he (shall be) at a haven of ships*, signifies where are doctrinals derived from the Word: *and his side over to Zidon*, signifies extension on one part to the knowledges of good and truth.

6383. Verse 13. *Zebulon*.—That hereby is signified the cohabitation of good and truth, appears from the representation of *Zebulon*, as denoting the heavenly marriage, see n. 3960, 3961, thus the conjunction of good and truth, for that conjunction is the heavenly marriage; it is called the cohabitation of good and of truth, because in the original tongue, *Zebulon* sig-

nifies cohabitation. The subject here treated of by Zebulon is concerning those in the church who form conclusions respecting spiritual truths from scientifics, and thereby confirm those truths in themselves. But it is to be noted, that by Zebulon are not meant those who do not believe unless scientifics and sensual things dictate (belief), and who are previously in a negative principle: such persons never believe, because a negative principle universally prevails in them, and when this is the case, those scientifics which deny flow in and are collected together, but not those which confirm; the latter are rejected sideways, or are explained in favor of scientifics which deny, and thus the negative principle is confirmed. But by Zebulon are here meant those who believe the doctrinals derived from the Word, and thus in whom some affirmative principle universally prevails, and yet their faith has not life in truths, but in scientifics; for they apply scientifics to doctrinals, and thus confirm their affirmative principle. They, therefore, who are Zebulon, do not elevate themselves from scientifics, but when they hear or think of any truth of faith, they instantly fall into the scientific principle. Several in the world are of this description; the Lord also provides that scientific and sensual things should serve them for this use.

6384. *Shall dwell at the haven of the seas.*—That hereby is signified life where is conclusion of truth from scientifics, appears (1.) from the signification of *haven*, as denoting the station where scientifics terminate and commence, in the present case a station where there is conclusion of truth from scientifics; for the subject here treated of by Zebulon is concerning those with whom the truths of faith are in that station: (2.) from the signification of *seas*, as denoting scientifics in the complex, see n. 28; and (3.) from the signification of *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451, 6051: hence it is evident, that by dwelling at the haven of the seas, is signified life where is the conclusion of truth from scientifics. As to what concerns that life, see what was said just above, n. 6383; it is further to be noted, that it is in the external or natural man, and with some in the lowest natural or sensual principle, for they have the truths of faith so bound to scientifics, that they cannot be elevated: hence also they are in obscurity more than all others in the spiritual church; for they have but little light from the intellectual principle, because that principle is immersed in scientific and sensual things. The case is otherwise with those who have been in the affirmative principle, and have confirmed the truths of faith by scientifics, but yet so that they can be elevated from scientifics, that is, from the natural principle where scientifics are; the intellectual principle of these latter is enlightened, and thereby is in a certain perception of spiritual truth, to which the scientifics that are beneath serve as a mirror,

wherein the truths of faith and of charity appear and are recognized, like the affections in the face.

6385. *And he (shall be) at a haven of ships.*—That hereby is signified where doctrinals derived from the Word are, appears (1.) from the signification of *haven*, as denoting a station, as just above, n. 6384, thus where those things are; and (2.) from the signification of *ships*, as denoting doctrinals derived from the Word. Ships have such a signification, because they pass through seas and rivers, and carry articles useful for life; for by seas and rivers are signified scientifics and knowledges; the useful things of life which they carry, are doctrinals and also truths themselves derived from the Word. That these things are signified by ships is evident from the following passages, “In me shall the isles confide, and the *ships of Tarshish* in the beginning, to bring thy sons from far, their silver and their gold with them,” (Isaiah lx. 9;) where ships of Tarshish denote doctrinals and truths derived from the Word; wherefore it is said that they should bring their sons, their silver and their gold: for by sons, are signified they who are in truths; by silver, the truth itself; and by gold, good; every one may see that ships of Tarshish are not here meant, neither sons, silver and gold. And in Ezekiel, “In the heart of the sea are thy borders, *thy builders* have perfected thy beauty. Of fir-trees from Senir they builded *all thy planks*, the cedar from Lebanon they took *to make a mast for thee*; of the oaks of Bashan *they made oars*; *thy bench* they made of ivory; *the daughter of a step* from the isles of Kitthim; fine linen in needle-work from Egypt was *thy sail*, that it might be to thee for a sign; blue and purple from the isles of Elishah was *thy covering*; the inhabitants of Zidon and of Arvad *were thy rowers*; thy wise ones, O Tyre, who were in thee, *were thy pilots*; the elders of Gebal and the wise ones thereof were in thee, *they have stopped thy leak*; *all the ships of the sea and their mariners* were in thee, to trade thy tradings,” (xxvii. 4—9;) speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201), described by such things as relate to a ship, viz., by planks, a mast, oars, a bench, a sail, a covering, rowers, pilots, and mariners: that all these things are not to be understood according to the letter, must be plain to every one; but when the knowledges of truth and good which are in Tyre, together with doctrinals derived from the Word, are meant by ships, then all these things have a beautiful application. And in David, “How manifold are thy works, O Jehovah! in wisdom hast thou made them all; this sea great and broad in spaces, *there go the ships*, the whale which thou hast formed to sport therein,” (Psalm civ. 24—26.) Again, “Let them sacrifice the sacrifices of confession, and declare the works of Jehovah with rejoicing, *who go down into the sea with ships*, doing work in many waters; they have seen the works of

Jehovah, and his wonders in the deep," (cvii. 22—24;) in this passage also, ships denote knowledges and doctrinals; a whale denotes the common principles of scientifics, n. 42; and whereas ships denote knowledges and doctrinals, therefore it is said, they who go down to the sea with ships have seen the works of Jehovah, and His wonders in the deep; for such things are seen by those who are in knowledges and doctrinals derived from the Word. And in the Revelation, "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood: whence the third part of the creatures which were in the sea, and had lives, died; and *the third part of the ships was broken*," (viii. 8, 9;) a great mountain burning with fire denotes self-love, n. 1691; the sea denotes the natural principle where scientifics are, n. 28; blood denotes violence offered to charity, n. 374, 1005; creatures in the sea having lives, denote scientific truths with goods; a third part denotes something not as yet complete, n. 2788; their dying denotes that they have not spiritual life, n. 6119; hence the third part of the ships being broken, denotes that the truths and goods of doctrinals derived from the Word were falsified: from this interpretation it may be known what is signified by the above prophecy. But in the opposite sense, ships signify the knowledges and doctrinals of what is false and evil: as in Daniel, "In the time of the end the king of the south shall strive with him, therefore the king of the north shall rush against him like a whirlwind, with chariots and with horsemen, and *with many ships*, and shall come into the lands, and shall overflow and penetrate," (xi. 40;) where the king of the south denotes truths derived from good, the king of the north denotes falses derived from evil, chariots with horsemen and ships denote doctrinals of what is false; lands denote churches, of which it is predicated that falses derived from evil in the time of the end should overflow and penetrate them. And in the Revelation, "Every *pilot* and every one who is employed *upon ships*, and *mariners*, and all they who *trade upon the sea*, stood afar off, and cried, seeing the smoke of the burning of Babylon, saying, What was like unto the great city! Woe, woe, the great city, wherein were made rich all *who have ships in the sea*, by reason of her costliness," (xviii. 17—19;) that ships here denote the knowledges and doctrinals of what is false and evil, may be manifest, inasmuch as Babylon denotes worship which outwardly appears holy, and inwardly is profane; that by ships also something else than ships is there meant, must be obvious to every one. And in Isaiah, "Thus saith Jehovah your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, that I may cast down all the bars, and the Chaldeans *whose cry is in the ships*," (xliiii. 14;) where the sense is the same. Moreover, falses de-

rived from evil are signified by ships, in Isaiah ii. 11, 16; xxiii. 1, 14; Psalm xlviii. 7.

6386. *And his side over to Zidon.*—That hereby is signified extension on one part to the knowledges of good and of truth, appears from the signification of *side*, as denoting extension on one part; and from the signification of *Zidon*, as denoting the exterior knowledges of good and of truth, see n. 1201. In the present case where Zebulun is treated of, knowledges, doctrinals, and scientifics are mentioned, and it is said that extension on one part is to the knowledges of good and of truth, also that the conclusion of truth from scientifics is where doctrinals from the Word are; therefore it may be expedient to say what the distinction is between them. Doctrinals are derived from the Word; knowledges are derived from those doctrinals on one part, and from scientifics on the other; but scientifics are the fruits of self-experience, and of experience from others.

6387. Verses 14, 15. *Issachar is a bony ass, lying down amongst burthens. And he shall see rest, that it is good; and the land, that it is pleasant; and he shall incline his shoulder to bear a burthen, and he shall be a servant unto tribute. Issachar,* signifies recompence derived from works: *is a bony ass,* signifies the lowest service: *lying amongst burthens,* signifies life amongst works: *and he shall see rest that it is good,* signifies works of good without recompence that they are full of happiness: *and the land that it is pleasant,* signifies that in that (happiness) are they who are in the Lord's kingdom; *and he shall incline his shoulder to bear a burthen,* signifies that still he labors with all endeavor: *and he shall be a servant unto tribute,* signifies that he may merit.

6388. Verse 14. *Issachar.*—That hereby is signified recompence derived from works, appears from the representation of *Issachar*, as denoting mutual love which is hire or recompence, see n. 3956, 3957; in the present case he denotes recompence derived from works, as is evident from all the particulars in the internal sense, which are said in this prophecy concerning him; in the original tongue, *Issachar* also signifies hire. The reason why *Issachar* here signifies recompence derived from works, when before it signified mutual love, is, because by *Issachar* are here meant they who are in a certain species and appearance of mutual love, that is, of charity towards their neighbor, and on account of the goods which they do, are willing to be recompensed; and thus they not only defile, but pervert genuine mutual love or charity: for they who are in genuine mutual love, are in their delight and blessedness when they do good to their neighbor, for they desire nothing better. This delight and blessedness is what is meant by hire in the Word; for the delight itself or blessedness is hire, and in the other life, it becomes the joy and happiness which are in heaven,

thus it becomes heaven to them; for when they who in heaven are in mutual love, perform uses and do good to others, they are in such joy and happiness that they seem to themselves then first to be in heaven; this is given them by the Lord, and to every one according to uses. But this happiness vanishes as soon as they think of recompence, for thought concerning recompence, whilst they are actually in recompence itself, renders the above love impure, and perverts it; because in such case they think of themselves, and not of their neighbor, viz., that they may render themselves happy, but not others, unless so far as they are happy themselves. Thus they convert love towards the neighbor into love towards themselves; and so far as they do this, so far they are incapable of receiving the communications of joy and happiness from heaven, for they concentrate the influx of happiness from heaven in themselves, but do not transmit it to others: and they are like objects which do not reflect the rays of light, but absorb them. The objects, which reflect the rays of light, appear in light, and glitter, but those which absorb them, appear opaque, and do not glitter at all; wherefore they who are of this description are separated from angelic society, as they who have nothing in common with heaven. These are they who are here described by Issachar.

6389. *A bony ass*.—That hereby is signified the lowest service, appears from the signification of *an ass*, as denoting service, see n. 5958, 5959; and from the signification of *bone*, as denoting that which has but little of spiritual life, see n. 5560, 5561; thus a bony ass denotes the lowest service. For they who do good for the sake of recompence, perform indeed uses, and are serviceable, but still they are amongst those who are in the lowest place in the Lord's kingdom; for they do not dispense the good which is communicated to them, except towards those who can recompense them, passing by the rest who chiefly want their aid; and if they do good to these latter, it is with a view to recompence from the Lord, in which case what they do they regard as meritorious, and thus consider the Lord's mercy as a debt: hereby they recede from humiliation, and in proportion as they do this, they recede from a state of reception of beatitude and happiness through heaven from the Lord. From these considerations it may be manifest, that in the other life they are indeed applied to uses, but as the lowest things of service.

6390. *Lying down amongst burthens*.—That hereby is signified a life amongst works, appears from the signification of *lying down*, as denoting life, but obscure life; and from the signification of *burthens*, as denoting works. Burthens denote such works, because good towards the neighbor is not done from the affection of love towards him, but from the affection

of self-love; the works which flow from the affection of this latter love, are as burthens which the viler asses carry, for they are amongst the vilest things of service; for all servitude is from the affection of self-love and the love of the world, and all freedom is from the affection of love to the Lord and towards the neighbor: the reason is, because the affection of the former love flows in from hell, which rules violently; but the affection of the latter love flows in from the Lord, who does not rule, but leads. Hence again it is evident, that they who do good for the sake of recompence, are the lowest things of service, and their works are burthens. The like are signified by burthens in the Book of Judges, "*The princes in Issachar were with Deborah, and Issachar also with Barak; in the valley he shall be sent under his feet: in the divisions of Reuben were great resolutions of heart. Why didst thou sit amongst the burthens, to hear the hissings of the flocks,*" (v. 15, 16;) in this passage also Issachar denotes those who are willing to be recompensed for works; to be sent in the valley under the feet, denotes to serve in the lowest things; the divisions of Reuben denote those who are in the knowledges of the truth of faith, amongst whom are they (who wish to be recompensed for works), but in a place beneath them; to hear the hissing of the flocks denotes contempt from those who are in the good of charity, who are the flocks; to sit amongst burthens denotes amongst meritorious works.

6391. Verse 15. *And he shall see rest, that it is good.*—That hereby are signified the works of good without recompence, that they are full of happiness, appears (1.) from the signification of *rest*, as denoting those things which are of heaven, and thus which are in the good of charity, or in works of good, without recompence, of which we shall speak presently; and (2.) from the signification of the expression *that it is good*, as denoting that they are full of happiness. The reason why rest denotes the works of good without recompence, is, because rest or peace in the supreme sense signifies the Lord, in the respective sense heaven, and thus the good which is from the Lord, see n. 3780, 4681, 5662; and because no others are in these things, signified by rest or peace, than they who are in the good of charity, thus in works of good without recompence, hence by rest these are signified; for these are consequent from the series of things in the internal sense. As to the subject itself, they who do good merely with a view to recompence, cannot possibly know that in doing good without recompence, the happiness is so great that it is celestial; the reason is, because they perceive a happiness in the delight of self-love; and so far as man perceives delight in this love, so far he does not perceive delight in heavenly love, for they are opposite; as the former delight, which flows from self-love, altogether extinguishes the delight from

heavenly love, insomuch that it is absolutely unknown what heavenly delight is, and if its quality be described, it is not believed, and is even denied. This it has been given me to know from the evil spirits in the other life, who, whilst they lived, did nothing of good to others or to their country, unless for the sake of themselves: such do not believe that there can be any delight in doing good without a view to recompence, for they suppose, if there be no view to recompence, that all delight ceases; and if they are further told, that when that delight ceases the heavenly delight begins, they are amazed on hearing it; and still more so when they hear that the heavenly delight flows in through the inmost principle of man, and affects his interiors with inexpressible felicity; at this they are more amazed, and say that they cannot comprehend it, yea, that neither do they will it, for they believe that, should they lose the delight of self-love, they would be most miserable, because they would then be deprived of all the joy of life; they also call those simple who are in another state. Not unlike such are they who do works with a view to recompence; for they do good works for themselves and not for others, because they regard themselves therein, but not their neighbor, nor their country, nor heaven, nor the Lord, except as those who are in their debt, and owe them a benefit. Such are the things described in this verse concerning Issachar in the internal sense.

6392. *And the land, that it is pleasant.*—That hereby is signified that in that happiness are they who are in the Lord's kingdom, appears (1.) from the signification of *land*, as denoting the church, and thus also the Lord's kingdom, see n. 662, 1066, 1067, 1413, 1607, 1733, 1850, 2117, 2118, 4447; the reason why land has this signification is, because the land of Canaan, which is meant by land in the Word, represented the Lord's kingdom, and this because the church had been there from the most ancient time, see n. 3038, 3481, 3705, 3686, 4447, 4454, 4516, 4517, 5136; and (2.) from the signification of *being pleasant*, as signifying the happiness appertaining to works of good without recompence. The reason why it is said, that he shall see *rest* that it is *good*, and the *land* that it is *pleasant*, and by each is signified the happiness which is in the Lord's kingdom, is because to see *rest* that it is *good*, has relation to what is celestial or to good, and to see the *land*, that it is *pleasant*, has relation to what is spiritual or to truth, and this on account of the marriage of good and truth, see n. 6343. As to what further concerns happiness in works of good without recompence, it is to be noted that very few at this day know that there is heavenly happiness in doing good without a view to recompence; for they do not know that there is any other happiness than to be advanced to honors, to be served by others, to abound in riches, and to live in pleasures; they are deeply ignorant that above

those things there is a happiness which affects the interiors of man, thus that there is a heavenly happiness, and that this is the happiness of genuine charity: inquire of the wise of this day, whether they know that this is heavenly happiness. Hence also it is, that several reject good works, believing that they cannot have place with any one without a view to merit by them; for they do not know that they who are led by the Lord are desirous of nothing more than to do good works, and that they think of nothing less than of meriting by them; for this principle is in the new will, which is given by the Lord to those who are regenerated, inasmuch as that will is the Lord's with man.

6393. *And he shall incline his shoulder to bear a burthen.*—That hereby is signified that he still labors with all endeavor, appears (1.) from the signification of *shoulder*, as denoting all ability or all endeavor, see n. 1085, 4931—4937; and (2.) from the signification of *bearing a burthen*, as denoting to do works for the sake of meriting; hence by inclining the shoulder to bear a burthen, is signified to labor with all endeavor to do works for the sake of meriting; this is called bearing a burthen, because they do not do good from the affection of good, thus not from freedom, but from the affection of self, which is servitude, n. 6390. As to what further regards those who are desirous of a reward for the works which they perform, it is to be noted, that they are never contented, but are indignant if they have not a greater reward than others; and if they see others more blessed than themselves, they are sad and charge them with blame: neither do they place blessedness in internal blessedness, but in external, viz., that they may be exalted, and that they may have dominion, and be served by the angels, thus that they may be above the angels, and consequently be chiefs and grandees in heaven; when yet heavenly blessedness consists, not in willing to have rule, nor in being served by others, but in being willing to serve others, and to be the least; as the Lord teaches, "*James and John the sons of Zebedee came, saying, Grant unto us, that we may sit, the one on thy right hand, and the other on thy left, in thy glory. Jesus said unto them, Ye know not what ye ask; to sit on my right hand and on my left, is not mine to give, but to those for whom it is prepared.* Ye know that they who are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but it shall not be so amongst you; but whosoever willeth*

* In our English version of this passage, after the words, *It is not mine to give*, is inserted this interpolation, *But it shall be given*, as if the Saviour intended to declare that it was not in *his* power to confer so high an honor, but it was to be conferred by some other; whereas the passage, without the interpolation, says no such thing, but only implies that the Saviour could not confer the honor except on such as were in a state of preparation to receive it—*It is not mine to give, but (or except) to those for whom it is prepared.*

to be great among you shall be your minister, and whosoever of you willeth to be chief shall be the servant of all; for the Son of Man came not to be ministered unto, but to minister," (Mark x. 34—45.) And that they who do good without a view to recompence, have heaven, He teaches in Luke, "*Every one who exalteth himself shall be humbled, but he who humbleth himself shall be exalted.*" When thou makest a dinner or a supper call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors, lest they also bid thee again, and *a recompence be made thee*: but when thou makest a feast, call the poor, the maimed, the halt, the blind, *then thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just,*" (xiv. 11—14;) the recompence in the resurrection of the just is internal happiness from doing well without recompence, which happiness they receive from the Lord when they perform uses; and they who love to serve without recompence, in proportion as such love increases, are appointed to preside over more noble uses, and actually become greater and more powerful than others. They who do good works with a view to recompence, say also, because they know from the Word, that they are willing to be the least in heaven, but at the time they think, by so saying, to become great; thus they are still influenced by the same end: but they who do good without recompence, do not actually think about being eminent, but only about being serviceable. See what was said and shewn before concerning merit derived from works; as, what is the quality of such in the other life, that they appear to cut wood and to mow grass, n. 110, 111, 4943; how they are represented, n. 1774, 2027; that they who have done good with a view to self and the love of the world, receive no recompence for that good in the other life, n. 1835; that they who place merit in works interpret the Word according to the letter in their own favor, and that they deride its interior contents, n. 1774, 1877; that true charity is void of everything of merit, n. 2340, 2373, 2400, 3816; that they who separate faith from charity consider the works which they have done as meritorious, n. 2373; that they who enter into heaven put off from themselves the proprium and merit, n. 4007; that to believe that they do good from themselves, and that they merit by that good, is the case with several in the beginning of reformation, but that they put off the belief as they are regenerated, n. 4174.

6394. *And he shall be a servant unto tribute.*—That hereby is signified that he may merit, appears from the signification of *being a servant unto tribute*, as denoting to be subject and to serve; and whereas it is said of those who wish to merit by works, that they are bony asses lying down amongst burthens, and that they incline the shoulder to bear a burthen, by being a servant to tribute, are also signified they who wish to merit

by works, for that such are the lowest things of service, see above, n. 6389. That to serve for tribute denotes to be subject and to serve, is evident from Moses, "When thou comest to a city to fight against it, thou shalt invite them to peace; but it shall come to pass, if it shall answer thee for peace, and shall open unto thee, that all the people which is found in it *shall be tributary unto thee*, and shall serve thee," (Deut. xx. 10, 11.) And in Jeremiah, "How hath the city great in people dwelt solitary, she is become as a widow; she that was great amongst the nations, who ruled in the provinces, *is become a tributary*," (Lam. i. 1;) where it is evident that by becoming tributary, and by a tributary, is signified to serve. And in Matthew, "Jesus said, What thinkest thou, Simon? *of whom do the kings of the earth receive tribute or custom?* of their own sons, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the sons free: notwithstanding, lest we should be an offence to them, go to the sea, and cast in a hook, and take up the fish that first cometh up; when thou hast opened his mouth, thou shalt find a piece of money; that take, and give for me and thee," (xvii. 25—27;) in this passage also, by giving tribute or custom are meant they who serve, wherefore it is said that the strangers should give, and the sons should be free, for strangers are servants, n. 1097; that Peter should take up a fish out of the sea, and should find in its mouth a piece of money which he was to give, represented that the lowest natural principle, which is a thing of service, should do this; for fishes signify that natural principle.

6395. Verses 16—18. *Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and his rider shall fall backward. I wait for thy salvation, O Jehovah.* *Dan*, signifies those who are in truth and not as yet in good: *shall judge his people as one of the tribes of Israel*, signifies that he is one of the truths in general which the tribes of Israel represent: *Dan shall be a serpent on the way*, signifies their reasoning concerning truth, because good does not as yet lead; *a serpent-arrow on the path*, signifies from truth concerning good: *biting the heels of the horse*, signifies fallacies from lowest nature: *and his rider shall fall backward*, signifies that hence there is a receding: *I wait for thy salvation, O Jehovah*, signifies unless the Lord brings aid.

6396. Verse 16. *Dan*.—That hereby are signified they who are in truth, and not as yet in good, appears from the representation of *Dan*, as denoting the good of life, see n. 3921, 3923; but here denoting those who are in some good of life from truth, but not as yet from good. For man, who is regenerated by the Lord, is first in truth, and not in any good of life from truth; next, he is in the good of life from truth, but not as yet

from good; afterwards, when he is regenerated, he is in the good of life from good, and then he perceives truth from good, and multiplies it with himself; these are the steps of regeneration. By Dan are meant those who are in the good of life from truth, but not as yet from good; the good with them lies concealed in truth, being as yet deeply stored up therein; it gives them the affection of truth, and impels them to live according to truth. They who are of this description are in the Lord's kingdom, but whereas they do not perform good from good, but from truth, that is, not from any new will principle, but from the intellectual principle, thus not so much from love, as from obedience because it is so commanded, therefore they are amongst those in the Lord's kingdom who are in the first or ultimate heaven. These are they who are represented by Dan; for in this prophecy of Israel, in the internal sense, by his twelve sons are described in general, as to quality, all who are in the Lord's kingdom. That they who are signified by Dan are in the ultimate heaven, or in the ultimate principle of the Lord's kingdom, because they are in truth, and not as yet in good, was represented by the lot for Dan falling last, when the land of Canaan was distributed for an inheritance amongst the tribes (Josh. xix. 40—48): and that on this occasion their inheritance lay in the extremity of that land (Judges xviii.); for the lot was cast before Jehovah (Josh. xviii. 6); wherefore it befell every one according to his representation. That the land of Canaan represented the Lord's kingdom, see n. 1607, 3038, 3481, 3705, 4447, 4454; and hence all the borders thereof were representative, n. 1607, 1866, 4116; thus the ultimates of that land represented the ultimates in the Lord's kingdom, see n. 4240; wherefore Dan represented those who are in the ultimates there; for truth, before it is conjoined with good, is in the ultimate; but if truth be altogether separated from good, it is not then in any border of the Lord's kingdom, but is out of it. That the inheritance of Dan was the ultimate of the land of Canaan, is manifest from this consideration, that when the extent of that land was described, it was said, "*from Beersheba even to Dan*," (2 Sam. iii. 10; xvii. 11; xxiv. 2, 15; 1 Kings iv. 25;) by Beersheba, in those passages, is signified the inmost of the land, by reason that Abraham and Isaac dwelt there; this was before Jerusalem and Zion were made the inmost of the land. The quality of those who are in truth, and not yet in good, was also represented by the Danites, who explored the land where they might dwell (Judges xviii.), in that they led away a Levite out of the house of Micah, and took away the ephod, the teraphim, the graven image; whereby is signified the worship of those who are in truth and not yet in good, for they adore external things, and disregard the internal: no one except he who is in good has a perception of internal things. That this was represented by

the Danites in the above passage, may be manifest from this consideration, that all the historicals of the Word, as well those in the Books of Moses as those in the Books of Joshua, of Judges, of Samuel, and of the Kings, are representative of the celestial and spiritual things of the Lord's kingdom; so also this historical in the Book of Judges concerning the Danites. As to what further concerns those who are in truth and not yet in good, their quality is described in what now follows concerning Dan in the internal sense.

6397. *Shall judge his people as one of the tribes of Israel.*—That hereby is signified that it is one of the truths in general which the tribes of Israel represent, appears (1.) from the signification of *judging*, as denoting truth in its office, of which we shall speak presently; (2.) from the signification of *people*, as denoting those who are in truth, see n. 1259, 1260, 2928, 3295, 3581, 4619; in the present case those who are in truth and not yet in good, for these are Dan or the people of Dan, n. 6396; and (3.) from the representation of *the tribes of Israel*, as denoting all the truths and goods of faith in general, see n. 3858, 3926, 3939, 4060, 6335; hence by “he shall judge his people as one of the tribes of Israel,” is signified that this truth, represented by Dan, is also amongst the general truths which the tribes of Israel represent. The reason why judging his people denotes truth in its office, is, because by the tribes of Israel are represented all truths in general, as may be manifest from the passages above referred to; and truths are what judge: thus by judging his people is signified truth in its office. It is written in the Word, that four and twenty elders are to sit upon thrones, and judge nations and people; and that the twelve apostles in like manner are to sit upon thrones, and judge the twelve tribes of Israel: he who is not acquainted with the internal sense of the Word, will believe that it will be so literally; but how this is to be understood, may be manifest when it is known from the internal sense what is signified by the four and twenty elders, and what by the twelve apostles, also what by thrones, viz., all truths in their complex according to what judgment is effected. The like is here meant by judging the people as one of the tribes of Israel; not that they, or any of their elders, are to judge, but that the truths themselves, which are signified by them, consequently the Lord alone, for from Him all truth proceeds. Concerning the four and twenty elders, that they are to sit upon thrones and to judge, it is thus written in the Revelation, “Around the throne *were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting*, clothed in white raiment, who had on their heads golden crowns,” (iv. 4; xi. 16;) and again, “*I saw thrones, and they sat upon them, and judgment was given unto them*,” (Rev. xx. 4.) Concerning the twelve apostles it is thus written in Matthew, “Jesus said, Ye

who have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, *ye also shall sit upon twelve thrones judging the twelve tribes of Israel*," (xix. 28.) And in Luke, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink on my table in my kingdom, *and sit on thrones judging the twelve tribes of Israel*," (xxii. 29, 30.) That in these passages are not meant four and twenty elders, nor twelve apostles, but all truths and goods in general, may appear from this consideration, that no man, nor even any angel, can judge any one; for no one but the Lord alone can know what is the quality of the interiors, and what their quality will be, and this to eternity. That by the twelve apostles similar things are signified as by the twelve tribes, viz., all truths and goods in the complex, see n. 2129, 2553, 3488, 3858. From these considerations, then, it is evident, that by Dan judging his people as one of the tribes of Israel, is signified that the truth, which is represented by Dan, is one amongst the general truths by which judgment is effected.

6398. Verse 17. *Dan shall be a serpent on the way*.—That hereby is signified their reasoning concerning truth because good does not yet lead, appears (1.) from the representation of *Dan*, as denoting those who are in truth and not yet in good, see above, n. 6396; (2.) from the signification of a *serpent*, as denoting reasoning from the sensual principle, of which we shall speak presently; and (3.) from the signification of *way*, as denoting truth, see n. 627, 2333; thus by Dan being a serpent on the way, is signified their reasoning concerning truth, because good does not yet lead. What the quality of that reasoning is, and of the truth thence derived, will be shewn in what follows. The reason why a serpent denotes reasoning from the sensual principle, is because the interiors of man are represented in heaven by animals of various kinds, and hence in the Word are signified by the same; the sensual things of man were represented by serpents, because sensual things are the lowest appertaining to man, and respectively as earthly things, and as it were creeping, as also may be manifest from the forms through which sensual things flow, whereof, by the divine mercy of the Lord, we shall speak elsewhere. Hence those sensual things were represented by serpents; insomuch that the Lord's Divine sensual (principle) was represented by the brazen serpent in the wilderness, n. 4211; and the prudence and circumspection, which exist in externals, is signified by serpents, in Matthew, "*Be ye prudent as serpents*, and simple as doves," (x. 16.) But when man is in the sensual principle, and removed from the internal (as is the case with those who are in truth and not yet in good), and speaks from the sensual principle, then by serpent is signified reasoning: in this passage, therefore, where Dan is treated of, by serpent is signified reasoning concerning truth,

because good does not as yet lead. In other cases also, malice, cunning, and deceit, are signified by serpents, but by poisonous serpents, as by vipers, and the like; the reasoning of these is poison. That serpent denotes reasoning from the sensual principle, see n. 195—197; and that serpent denotes all evil in general, and that evils are distinguished by different kinds of serpents, see n. 251, 254, 257.

6399. *A serpent-arrow on the path.*—That hereby is signified reasoning from truth concerning good, appears (1.) from the signification of a *serpent-arrow*, as denoting reasoning concerning good, of which we shall speak presently: and (2.) from the signification of *path*, as denoting truth, see n. 627, 2333, 3477. The reason why a serpent-arrow on the path denotes reasoning from truth concerning good, is because by a serpent is signified reasoning, thus by a serpent-arrow the reasoning which projects itself, viz., from truth to good; for truth appertaining to those who are represented by Dan, is beneath, and good is above.

6400. *Biting the heels of the horse.*—That hereby are signified the fallacies from lowest nature, appears (1.) from the signification of *biting*, as denoting to adhere and thereby to occasion hurt; and (2.) from the signification of *the heels of a horse*, as denoting fallacies derived from lowest nature: for the heel is the lowest natural and corporeal principle, see n. 259, 4938—4952; and a horse denotes the intellectual principle, n. 2761, 2762, 3217, 5321, 6125; in the present case a horse denotes fallacies, because it is the intellectual principle of the lowest natural or sensual principle. That they who are in truth and not yet in good, are in fallacies derived from lowest nature, may be manifest from this consideration, that truth is not in any light, unless good belong to it, or be in it; for good is like a flame which emits light from itself, and where good in such case meets with any truth, it not only illuminates it, but also introduces it into its own light to itself. They, therefore, who are in truth, and not yet in good, are in shade and darkness, because truth has nothing of light from itself, and the light which they derive from good is faint, like a light which is going out; wherefore when such think and reason concerning truth, and from truth concerning good, they are like those who in darkness see phantasms, and believe them to be real bodies; or who in the shade see marks on a wall, and by phantasy make some image of them, as of a man or animal; and yet when the light arises, it appears that they are mere marks without any image: the case is the same with the truths appertaining to them, for they see as truths those things which are not truths, but which are rather to be likened to the phantasms and markings on a wall. All the heresies within the church have existed from such also who have been in any truth derived from the Word

but not in good, for what was heretical appeared to them altogether as truth; and in like manner the falses within the church: that they who have promulgated these latter have not been principled in good, may be manifest from this consideration, that they have rejected the good of charity far behind the truth of faith, and have devised such tenets as do not in any way agree with the good of charity. It is said that they who are in truth and not yet in good reason concerning good and truth from fallacies derived from lowest nature; it may therefore be expedient to say what is meant by fallacies. Let the life of man after death be taken for an example; they who are in fallacies derived from lowest nature, as they who are in truth and not yet in good, do not believe that anything in man lives except his body, and that when man dies he cannot possibly rise again, unless he again receives his body; if they are told that the interior man is what lives in the body, and is raised up by the Lord when the body dies, and that that man has a body like that which spirits or angels have, and that he sees, hears, speaks, is in consort with others, and appears to himself altogether as a man, like a man in the world, they cannot comprehend these statements; the fallacies derived from lowest nature make them believe that such things are impossible, especially as they do not see them with the eyes of their body. Such persons also, when they think concerning the spirit or soul, cannot form any idea at all concerning it, except such as they form of the invisible things in nature; whence they make it either as a mere breathing principle, or as an aerial, ethereal, or flaming principle, some as a pure thinking principle, which has scarcely any vitality, until it is again conjoined to the body; these are their thoughts, in consequence of all interior things being in shade and darkness to them, and external things only in the light. Hence it is evident how easily they may slide into error; for if, concerning the body, they think only how it shall again coalesce, and concerning the destruction of the world, that for so many ages it has been in vain expected, and concerning brute animals that they have not a life unlike the life of man, and that there are no instances of the dead appearing, and declaring the state of their life; when they think these and other such things, they easily recede from a belief in the resurrection, and so in several other cases; the reason is, because they are not in good, and by good in light. Inasmuch as their state is such, it is also said, "And his rider shall fall backward; I wait for thy salvation, O Jehovah," whereby is signified, that hence comes recession, unless the Lord brings aid.

6401. *And his rider shall fall backward.*—That hereby is signified that hence comes recession, appears from the signification of *falling backward*, as denoting to recede, viz., from truth; and from the signification of *rider*, as denoting him who is in

fallacies derived from lowest nature; that those fallacies are signified by the horse, may be seen just above, n. 6400, wherefore by his rider are signified they who are in fallacies; how this case is, has been shewn just above. Since by Dan are signified they within the church who are such as above described, n. 6400, and who thus are amongst the last in the Lord's kingdom, therefore by Dan are also signified they who from fallacies forge falses and disperse them; the falses of such are also called horses, and their reasonings concerning truth and good serpents; in Jeremiah, "*The snorting of his horses was heard from Dan: the whole land trembled at the voice of the neighings of his mighty ones: and they came and consumed the land and its fulness; the city, and those that dwell therein: for, behold, I send into you serpent-cockatrices, which will not be charmed, and they shall bite you,*" (viii. 16, 17.)

6402. Verse 18. *I wait for thy salvation, O Jehovah.*—That hereby is signified unless the Lord brings aid, appears from the signification of *waiting for salvation*, as here denoting to bring aid: that Jehovah is the Lord, see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035, 5663, 6303. As to the aid which the Lord brings, when they, who are in truth and not yet led by good, recede (which is signified by the rider falling backward, and waiting for the salvation of Jehovah), it is to be noted that they look downwards or outwards, for they are not yet in good; but they who are in good, as the regenerate are, look upwards or inwards; for when man is regenerated, the order is thus changed. Inasmuch as they who are in truth, and not yet in good, look downwards or outwards, they are also amongst those who belong to the province of the external skin in the Grand Man; for the external skin is turned outwards from the interiors of the body, and takes the sense of its touch from those things which are without, but not sensibly from those which are within; hence it is evident, that they are in the Lord's kingdom, because also in the Grand Man, but in the ultimates thereof. Concerning those who constitute the skin, see n. 5552—5559.

6403. Verse 19. *Gad, a troop shall depopulate him, and he shall depopulate the heel.*—*Gad*, signifies works from truth and not yet from good: *a troop shall depopulate him*, signifies works without judgment, that they shall disturb from truth: *and he shall depopulate the heel*, signifies want of order thence in the natural principle.

6404. Verse 19. *Gad.*—That hereby are signified works from truth and not yet from good, appears from the signification of *Gad*, as denoting works, see n. 3934, 3935, in the present case works from truth, and not yet from good, as is evident from the description thereof in the internal sense. This also follows in order, for by Dan, just above, are represented those who are

in truth and not yet in good, n. 6396, here now by Gad are represented those who are in works from truth and not yet from good. The quality of those works will be shewn in what now follows.

6405. *A troop shall depopulate him.*—That hereby are signified works without judgment, that they will disturb from truth, appears (1.) from the signification of *a troop*, as denoting works, see n. 3934, in the present case works without judgment, for they who do works from truth and not yet from good, have the understanding obscured, but they who do works from good, have the understanding illustrated, because good illustrates; for the light of truth from the Lord flows into the intellectual principle through good, and thus into truth, but not into truth immediately. The case herein is like that of the light of the sun, which flows in by heat into the subjects of the vegetable kingdom, as into trees, plants, and flowers, and causes them to grow and flourish, but not immediately; for when the light flows in without heat, as in the time of winter, nothing grows and flourishes. (2.) From the signification of *depopulating him*, as denoting to disturb from truth. But it may be expedient to say who they are that are here signified by Gad; they are such as fall into mistakes concerning truth, and yet do works from such mistake, thus do works not of truth, still less of good: by works derived from this source they are disturbed from truth, for as soon as a man who is in truth and not yet in good, brings anything into act from a religious principle, he afterwards defends it as if it was the veriest truth, and abides in it; nor does he admit amendment, except so far as he comes into good, for by the act he imbues it, and loves it. Thus works disturb him from truth; besides that he believes those things to be truths which are not truths; for these persons also, like those who are signified by Dan, judge from the sensual principle, thus without judgment. Let this case be illustrated by examples; when a man accounts every one equally his neighbor, and thereby does good equally to the evil and to the good, and by thus conferring benefits on the evil, does mischief to others, when he has occasionally committed such acts, he afterwards defends them, saying, that every one is his neighbor, and that it is no matter of concern to him what be the quality of his neighbor, provided he himself does good: thus he does works without judgment, and also contrary to the very truth, which teaches that all are neighbors, but in a different degree, and that they who are in good are especially the neighbor, see n. 2417, 3419, 3820, 5025. By Gad also are signified they who place all salvation in works alone; like the Pharisee, of whom the Lord saith in the parable, "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this pub-

lican; I fast twice in the week, I give tithes of all that I possess," (Luke xviii. 11, 12;) thus he accounted external things as the veriest truths. They who are such, are also in the Lord's kingdom, but in the threshold; wherefore the Lord saith; "I tell you, the publican went down to his house justified rather than the Pharisee," (verse 14 of the same chapter,) thus that the Pharisee also went down justified, because he had done works from obedience to what is commanded. In a word, by Gad are represented those who call that truth which is not truth, and from that non-truth do works; hence their works are as truths, for works are nothing else but the will and understanding in act; what saves them is the intention of doing good, and something of innocence in their ignorance. They who are in external works from the non-truth which they believe to be truth, are signified by Gad also in Isaiah, "Ye are they who forsake Jehovah, who forget the mountain of my holiness, *who spread out a table for Gad*, and offer a drink-offering to Meni," (lxv. 11,) where to spread out a table for Gad, denotes to be in works alone. And in Jeremiah, "Against the sons of Ammon thus saith Jehovah to Israel, Hath he no heir? *wherefore doth their king inherit Gad, and his people dwell in the cities thereof*," (xlix. 1;) where to inherit Gad, denotes to live in works grounded in non-truths; the sons of Ammon are they who falsify truths, and live according to them when falsified, n. 2468, to whom these things concerning Gad are applied by the prophet.

6406. *He shall depopulate the heel.*—That hereby is signified want of order thence in the natural principle, appears (1.) from the signification of *depopulating*, as denoting to disturb from truth, see just above, n. 6405, thus to disturb order, or to cause a want of order: and (2.) from the signification of *heel*, as denoting the lowest natural principle, see n. 259, 4938—4952; hence it is evident, that by "he shall depopulate the heel," is signified a want of order in the natural principle. They who do works from truth, and not yet from good, must necessarily occasion a want of order in their natural principle, for works affect that principle; and consequently they must necessarily so far close to themselves interior things, for the plane in which interior things terminate, is the natural principle; and if this principle be without order, the things which flow in from the interiors become without order also; and the things which are without order, are dark and opaque: wherefore they cannot see what truth is, but in that opaque and dark principle they seize as truth that which is not truth, and from this non-truth they perform works. Moreover, works are in the highest degree necessary, for they are charity and faith in effect and in life; and who cannot see that without them there is no charity? Works are nothing but essential good and truth in an external

form; for when good which is of the will, and truth which is of the understanding, are put forth into act, they are called works: hence it is evident, that such as the good and truth are, such are the works.

6407. Verse 20. *From Asher, his bread is fat, and he shall give the delights of a king.* *From Asher*, signifies the blessedness of the affections: *his bread is fat*, signifies what is delightful from good: *and he shall give the delights of a king*, signifies what is pleasant from truth.

6408. Verse 20. *From Asher*.—That hereby is signified the blessedness of the affections, viz., the celestial affections, which are of love to the Lord, and of charity towards the neighbor, appears from the representation of *Asher*, as denoting the happiness of eternal life, and the blessedness of the affections, see n. 3938, 3939; *Asher* also is so called from blessedness. That blessedness cannot easily be described, because it is internal, and seldom in any case manifests itself in the body, thus seldom to the sense; for man, during his life in the body, has a distinct sensation of those things which exist in the body, but a very obscure one of those which exist in his spirit, for whilst man is in the body, worldly cares are an impediment. The blessedness of the affections cannot flow in so far as into the sense of the body, unless natural and sensual things be reduced to agreement with interior things, and even then only obscurely, as a tranquil principle arising from contentment of mind; but after departure out of this life it manifests itself, and is perceived as a blessed and happy principle, affecting in this case both the interiors and exteriors. In a word, the blessedness of celestial affections is that of the soul or spirit itself, flowing in by an internal way, and penetrating towards the body, where it is received so far as the delights of natural and sensual loves do not obstruct. This blessedness is not at all given to those who are in the delight of self-love and the love of the world, for these loves are totally opposite to it; wherefore also they who are in these loves cannot at all comprehend that any blessedness is given, except that of being exalted to dignities, being worshiped as deities, abounding in riches, and possessing greater wealth than others. If they are told, that the delight arising from these loves is external, and perishes with the body, and that what thence remains in the mind is turned after death into sadness and gloominess, such as prevail in the hells; and that there is an internal delight which is the satisfaction and happiness enjoyed by those who are in heaven; these things they do not at all comprehend, because the external principle rules in them, and the internal is closed. From these considerations it may be known what is meant by the blessedness of the affections, which is signified by *Asher*.

6409. *His bread is fat*.—That hereby is signified delight

derived from good, appears from the signification of *fat*, as denoting delight, for by fatness is signified what is celestial, or the good of love, see n. 353, 5943; but when the expression *fat* is used, adjoined to bread, which signifies the good of love, it signifies the delight which is of that love. That bread signifies the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.

6410. *And he shall give the delights of a king.*—That hereby is signified what is pleasant derived from truth, appears (1.) from the signification of *delights*, as denoting what is pleasant; and (2.) from the signification of *a king*, as denoting truth, see n. 1672, 1728, 2815, 2069, 3009, 4575, 4581, 4966, 5044, 6148; thus, to give the delights of a king, denotes what is pleasant derived from truth. The reason why mention is made of each, viz., of the delight derived from good, and of the pleasantness from truth, is on account of the heavenly marriage in each thing of the Word, n. 6343. The delight derived from good, and the pleasantness from truth, which constitute the blessedness in heaven, do not consist in idleness, but in activity; for what is delightful and pleasant in idleness, becomes undelightful and unpleasant; but what is delightful and pleasant in activity remains and continually elevates, and constitutes blessedness. With those who are in heaven, activity consists in performing uses, which to them is the delight derived from good, and in relishing truths with a view to uses, which is the pleasantness derived from truth.

6411. Verse 21. *Naphtali is a hind let loose, giving discourses of elegance.* *Naphtali*, signifies the state after temptations: *is a hind let loose*, signifies the freedom of natural affection: *giving discourses of elegance*, signifies gladness of the mind.

6412. Verse 21. *Naphtali.*—That hereby is signified the state after temptations, appears from the representation of *Naphtali*, as denoting temptation, and also the state after temptations, see n. 3927, 3928; *Naphtali* also is so named from strugglings, which in the spiritual sense are temptations.

6413. *Is a hind let loose.*—That hereby is signified the freedom of natural affection, appears (1.) from the signification of a *hind*, as denoting natural affection, of which we shall speak presently; and (2.) from the signification of being *let loose*, as denoting liberty, for when a hind, which has been taken, is let loose, then it has liberty. Deliverance from a state of temptations is compared to a hind let loose, because the hind is an animal of the forest, loving liberty more than other animals; in which property the natural principle also resembles it, for this principle loves to be in the delight of its affections, and consequently in liberty, for liberty is freedom of the affections. Natural affection is signified by a hind, because it is amongst

the beasts significative of the affections, as are all those which are for food and use, such as lambs, sheep, she-goats, kids, he-goats, also oxen, heifers, and likewise cows; but these beasts are also significative of spiritual affections, because burnt-offerings and sacrifices were made of them; whereas hinds, as they were not applied to such a use, were significative of the natural affections. That beasts signify affections, may be seen in n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3519, 5198; and that the reason why they signify affections is from representatives in the world of spirits, in n. 3218, 5198. The natural affections are also signified by hinds in David, "*Jehovah maketh my feet like hinds' feet, and setteth me upon mine high places,*" (Psalm xviii. 33.) And in Habakkuk, "*Jehovih the Lord is my strength, who setteth my feet like hinds' feet, and causeth me to walk upon mine high places,*" (iii. 19;) to set the feet like hinds' feet, denotes the natural principle in liberty of the affections; that feet denote the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938—4952, 5327, 5328. That to set the feet as hinds' feet has this signification, may be manifest from this consideration, that to make the feet nimble and active in running like hinds' feet, is not anything spiritual; but that something spiritual is involved, is evident from what presently follows in the above passage, that Jehovah will place and cause to walk upon high places, whereby is signified spiritual affection, which is above the natural. The case is the same with this passage in Isaiah, "*The lame shall leap as a hart,*" (xxxv. 6,) for by the lame is signified one who is in good, but not yet in genuine good, n. 4302. So in David, "*As the hart brayeth on the streams of waters, so my soul lifteth up its voice to thee,*" (Psalm xlii. 1;) in this passage, the hart denotes the affection of truth; to bray upon the streams of water denotes to desire truths: that waters are truths, see n. 2702, 3058, 3424, 4976, 5668. And in Jeremiah, "*From the daughter of Zion all her honor is departed, her princes are become like harts that have not found pasture,*" (Lam. i. 6,) where the daughter of Zion denotes the affection of good, which affection is of the celestial church, n. 2362; princes denote the primary truths of that church, n. 1482, 2089, 5044, which are compared to harts, whereby are signified the affections of natural truth; and by the harts not finding pasture, are signified natural affections without truths and their goods: that pasture denotes truth and the good of truth, which sustain the spiritual life of man, may be seen in n. 6078, 6277. In like manner by hinds in Jeremiah, "*The earth was chapped, because there was no rain on the earth, the husbandmen were ashamed, they have covered their head, because also the hind hath calved in the field, but forsook it, because there was no grass,*" (xiv. 4, 5;) the hind denotes the affection of natural good; calving in the field,

denotes to conjoin the natural affections with the spiritual which are of the church; but whereas those affections were without truths and goods, it is said that she forsook, because there was no grass. Every one may see that there is an internal sense in what is here said concerning the hind; for without such a sense, what could be here meant by the hind calving in the field, and forsaking, because there was no grass? In like manner in David, "*The voice of Jehovah maketh the hinds to calve, and maketh bare the forests*;" but in his temple every one saith glory," (Psalm xxix. 9;) that there is an internal sense in this expression, "the voice of Jehovah maketh the hinds to calve," is manifest from this consideration, that immediately afterwards it is said, "In his temple every one saith glory," which words, without a spiritual sense, do not cohere with those which precede concerning hinds and forests.

6414. *Giving discourses of elegance.*—That hereby is signified gladness of the mind, appears from the signification of *discourses of elegance*, as denoting gladness of the mind; for when the mind is glad and cheerful, it speaks elegant things. That after temptations there is gladness and delight, see n. 1992, 3696, 4572, 5628.

6415. From what has been said by Israel in this prophetic declaration concerning Dan, Gad, Asher, and Naphtali, it appears manifestly that there is an internal sense; and that without the internal sense scarcely anything can be understood and known of what is properly meant, as that Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and that his rider shall fall backward; that a troop shall depopulate Gad, and he shall depopulate the heel; that Asher's bread shall be fat, and he shall give the delights of a king; and that Naphtali is a hind let loose, giving discourses of elegance. Without a key from the internal sense, who can know what these things are and mean? That they were not said of the sons of Jacob, nor of the tribes, is evident from this consideration, that nothing of the sort here described befell them in the last end of days; when yet Israel saith, that he would tell them what should then befall them (verse 1); and inasmuch as they were not said concerning them, it follows that they were said of such things as are represented by them: what those things are, and of what sort, has been explained in the preceding pages.

6416. Verses 22—26. *Joseph is the son of a fruitful one, the son of a fruitful one on a fountain, of a daughter, she walketh upon a wall. They embitter him, and shoot at him, and the archers hold him in hatred. And he shall sit in the might of his bow, and the arms of his hands are strengthened by the hands of the powerful Jacob; hence the shepherd, the stone of Israel. From the God of thy father, and he shall help thee; and with Schaddai,*

and he shall bless thee with the blessings of heaven from above, with the blessings of the deep lying beneath, with the blessings of the breasts and of the womb. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren. Joseph is the son of a fruitful one, signifies the spiritual church; in the supreme sense the Lord as to the Divine Spiritual principle: *the son of a fruitful one on a fountain,* signifies fructification from truth derived from the Word: *of a daughter, she walketh upon a wall,* signifies to fight against falses: *they embitter him,* signifies resistance from falses: *and shoot at him,* signifies that from them they fight: *and the archers hold him in hatred,* signifies with all enmity: *and he shall sit in the might of his bow,* signifies that he is safe by the combating truth of doctrine: *and the arms of his hands are strengthened,* signifies the ability of the powers of combating: *by the hands of the powerful Jacob,* signifies by the omnipotence of the Lord's Divine Human (principle): *hence the shepherd, the stone of Israel,* signifies that hence the spiritual kingdom has all good and truth: *from the God of thy father, and he shall help thee,* signifies that he is the God of the ancient church: *and with Schaddai,* signifies the Lord the benefactor after temptations: *and he shall bless thee with the blessings of heaven from above,* signifies with good and truth from an interior principle: *with the blessings of the deep lying beneath,* signifies with scientifics which are in the natural principle: *with the blessings of the breasts,* signifies with the affections of good and truth: *and of the womb,* signifies their conjunction: *the blessings of thy father shall prevail over the blessings of my progenitors,* signifies that that church has spiritual good from the natural principle, not from the rational: *even to the desire of the hills of an age,* signifies to celestial mutual love: *they shall be for the head of Joseph,* signifies those things as to the interiors: *and for the crown of the head of the Nazarite of his brethren,* signifies as to exteriors.

6417. Verse 22. *Joseph is the son of a fruitful one.*—That hereby is signified the spiritual church, in the supreme sense the Lord as to the Divine Spiritual (principle), appears from the representation of *Joseph*, as denoting, in the supreme sense, the Lord as to the Divine Spiritual (principle); in the internal sense, the spiritual kingdom and the good of faith; and in the external sense, fructification and multiplication; see n. 3969, 3971: and inasmuch as Joseph denotes the fructification of good and the multiplication of truth, he is called the son of a fruitful one. By Joseph, the Lord's spiritual kingdom is here treated of; and above, by Judah, His celestial kingdom; for there are two kingdoms which constitute heaven, the celestial and the spiritual, the celestial kingdom constitutes the inmost or third heaven,

the spiritual kingdom the middle or second heaven; to the spiritual kingdom the Lord appears as a moon, but to the celestial kingdom as a sun, see n. 1053, 1521, 1529—1531, 4060. It is said that by Joseph, in the supreme sense, is represented the Lord as to the Divine Spiritual (principle), but the case herein is this; the Lord is nothing else but Divine Good; what proceeds from His Divine Good, and flows in to heaven, in His celestial kingdom is called the Divine Celestial (principle), and in His spiritual kingdom the Divine Spiritual (principle); thus the Divine Spiritual and the Divine Celestial are so named in respect to receptions.

6418. *The son of a fruitful one on a fountain.*—That hereby is signified fructification from truth derived from the Word, appears (1.) from the signification of *son*, as denoting truth, see n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704; (2.) from the signification of *fruitful*, as denoting fructification from truth; for fruitfulness, like birth and nativity, in the spiritual sense, is that of truth and good, see n. 1145, 1255, 3860, 3868, 4070, 4668, 5598; and (3.) from the signification of *fountain*, as denoting the Word, see n. 2702, 3424, 4861: hence it is evident, that by the son of a fruitful one on a fountain, is signified fructification from truth derived from the Word. They who are of the Lord's spiritual church, which church is here represented by Joseph, learn to know what good is from truth derived from the Word, and thus are initiated through truth into good; hence fructification ensues, which is signified by a fruitful one.

6419. *Of a daughter, she walketh upon a wall.*—That hereby is signified to fight against the false, appears (1.) from the signification of *daughter*, as denoting the church, see n. 2362, 3963; in the present case the spiritual church, because this is the subject treated of; and (2.) from the signification of *walking upon a wall*, as denoting to fight against the false, as is evident from what follows, "They embitter him, and shoot at him, and the archers hold him in hatred: and he shall sit in the might of his bow," whereby is signified the combat of the false against truth. It is said, "she walketh upon a wall," because the subject treated of, in the internal sense, is the assault of truth by falses, and the defence of truth against the false; for the spiritual church, represented by Joseph, is continually assaulted, but the Lord continually defends it. Hence, in the Word, the things relating to that church are compared to a city which has a wall, outworks, gates, and bolts; and by the assaults of that city are described the assaults of truth by falses; on which account also a city signifies doctrinals, see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493; and a wall the truths of faith which defend, and in the opposite sense, the falses which are destroyed. That a wall signifies the truths of faith which defend, is evident from Isaiah, "We have a *strong city*, sal-

vation will (God) appoint for *walls and bulwarks*; open ye *the gates*, that the just nation keeping faithfulness may enter in," (xxvi. 1, 2.) Again, "Thou shalt call *thy walls* Salvation, and *thy gates* Praise," (lx. 18.) Again, "Behold, I have engraven thee upon the hands, *thy walls are continually before me*," (xlix. 16;) walls denote the truths of faith. Again, "*Upon thy walls*, O Jerusalem, have I set guards, the whole day and night they shall not be silent, making mention of Jehovah," (lxii. 6,) where the sense is the same. And in Jeremiah, "Thus saith Jehovah Zebaoth, I turn the weapons of war wherewith ye fight against the king of Babel, and against the Chaldeans, *besieging you without the wall*: I myself will fight against you with a stretched-out hand," (xxi. 4.) Again, "Jehovah hath purposed *to destroy the wall of the daughter of Zion*, he hath made the *rampart and the wall to lament*, they *languish* together; her *gates* are sunk into the earth, he hath destroyed and broken her *bars*," (Lam. ii. 8, 9.) And in Ezekiel, "The sons of Arvad and thine army *were upon thy walls round about*; and the Gammadins were in thy towers, they hanged their shields *upon thy walls round about*, and perfected thy beauty," (xxvii. 11,) speaking of Tyre, by which are signified the knowledges of good and truth. That such things are signified by a city and walls, is very manifest from the description of the Holy Jerusalem coming down out of heaven, as seen by John: that a new church is signified thereby, is evident from every single thing described; and by the wall thereof, the Divine Truth proceeding from the Lord. It is thus described in the Revelation, "The Holy Jerusalem coming down from heaven, *having a wall great and high*, having twelve gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He who spake with me measured the city and its gates, and *its wall*; *its wall* was a hundred forty and four cubits, which is the measure of a man, that is, of an angel. *The building of the wall was jasper*, and the city pure gold, like unto pure glass; *the foundations of the wall of the city* were adorned with every precious stone," (xxi. 10, 12, 14, 15, 17—19.) That the wall here denotes the Divine Truth proceeding from the Lord, and hence the truth of faith derived from the good of charity, is evident from the particulars stated concerning the wall; as, that it had twelve foundations, and in them the names of the twelve apostles of the Lamb, for by twelve are signified all, n. 3272, 3858, 3913; by wall and its foundations the truths of faith, in like manner as by the twelve apostles, n. 3488, 3858, 6397; also that the wall was a hundred and forty-four cubits, for by that number the same is signified as by twelve, viz., all, for it is compounded of twelve multiplied into twelve; and as that number, when applied to a wall, signifies all the truths and goods of faith, it is added, that it is the measure of a man, that

is, of an angel; and also, that the building of the wall was jasper, and its foundations adorned with every precious stone, for by jasper and by precious stones are signified the truths of faith, n. 114. That a wall, in the opposite sense, signifies the falses which are destroyed, is evident from the following passages, "A day of tumult in the valley of vision; the Lord Jehovih Zebaoth *breaketh down the wall*, and there is a shouting toward the mountain; for Elam hath lifted up the quiver with the chariot of a man and horsemen; the horsemen have set themselves in array even to the gate," (Isaiah xxii. 5—7.) Again, "*The fortress of the refuge of thy walls shall he bring down, lay low, bring down to the earth, even to the dust,*" (xxv. 12.) And in Jeremiah, "*Go ye upon her walls, and cast down,*" (v. 10.) Again, "I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad," (xlix. 27.) Again, "*Against the walls of Babel lift up the standard, keep watch, appoint guards,*" (li. 12.) And in Ezekiel, "*They shall overthrow the walls of Tyre, and shall destroy the towers thereof; and I will scrape her dust from her, and give her the dryness of a rock,*" (xxvi. 4, 8, 9, 12.)

6420. Verse 23. *They embitter him.*—That hereby is signified resistance from falses, appears from the signification of *embittering*, as denoting resistance; for when the combat takes place which is now treated of, the embittering is great in proportion as the resistance is great: that resistance is from falses, is evident from what follows.

6421. *And shoot at him.*—That hereby is signified that from them they fight, appears from the signification of *shooting at*, as denoting to fight from falses; for a bow signifies doctrinals, and arrows or weapons those things which are of doctrine; thus the truths of doctrine with those who are in truths, and the falses of doctrine with those who are in falses, see n. 2686, 2709. In this passage, to shoot denotes to fight from falses, because the subject here treated of is concerning those who are in falses.

6422. *And the archers hold him in hatred.*—That hereby is signified, with all enmity, appears (1.) from the signification of *hatred*, as denoting all enmity, for he who holds any one in hatred persecutes him with all enmity, so far as he is able: and (2.) from the signification of *archers*, as denoting those who are opposed to the members of the spiritual church; for a shooter with a bow, or archer, denotes the spiritual man, because a bow signifies the doctrinals of the spiritual church, n. 2686, 2709; hence, in the opposite sense, a shooter with a bow denotes one who as an enemy fights with the spiritual man: that a shooter with a bow, or archer, denotes the spiritual man, may be seen, n. 2686, 2709. Hence it is evident, that by the archers holding him in hatred, is signified that they who are in falses persecute with all enmity the man of the spiritual church.

6423. Verse 24. *And he shall sit in the might of his bow.*—That hereby is signified that he is safe by the combating truth of doctrine, appears (1.) from the signification of *sitting*, as denoting to be safe, for he who sits in the might of a bow is safe; and (2.) from the signification of *bow*, as denoting doctrine, see n. 2686, 2709; the might of doctrine is truth, for doctrine, in which there is not truth, is of no avail; that in truth there is power and aid, may be seen, n. 878, 3091, 6344, 4931, 4934, 4937. The reason why truth is mighty, is, because good acts by truth; for good is of such a quality, that nothing of evil or false can come near it, and consequently not any of the infernal crew, since it flies away to a great distance when good, or an angel who is in good, approaches. But, that it may be enabled to fight with that crew from hell which is attendant on man, and to defend him by every means, and also to defend the spirits who have recently come from the world, as well as those who are in the lower earth, good acts by truth, for thus it can approach. How much power there is in truth was made manifest to me by what it has been given me to see in the other life; a certain person, who was in natural truth (because when in the world, he had lived in a just principle) passed through several hells, and thence spake to me and described them; he was in such ability and might that the infernal spirits could not at all infest him, so that he passed in safety from one to another, which it is altogether impossible for those to do who are not in the truth. From these considerations it is evident, that by sitting in the strength of a bow, is signified being safe by the truth of doctrine: that it is by truth combating, follows from what goes before, where it is said, that they shoot at him and hold him in hatred.

6424. *And the arms of his hands are strengthened.*—That hereby is signified the ability of the powers of combating, appears from the signification of *arms* and *hands*, as denoting abilities, see n. 878, 3091, 3387, 4931—4937, 5327, 5328, 5544; that it denotes the ability of the powers of combating, is clear, because combat is the subject treated of.

6425. *By the hands of the powerful Jacob.*—That hereby is signified by the omnipotence of the Lord's Divine Human (principle), appears (1.) from the signification of *hands*, as denoting ability, see just above, n. 6424, and in the supreme sense, in which the Lord is treated of, as denoting omnipotence, n. 878, 3387, 4592, 4933; and (2.) from the signification of *the powerful Jacob*, as denoting the Lord's Divine Natural (principle), thus His Divine Human (principle), see n. 1893, 3305, 3576, 3599, 4286, 4538, 6098, 6185, 6276. That it is the Lord who is meant by the powerful Jacob, is evident also from David, "Who swarc unto Jehovah, *vowed unto the powerful Jacob*, I will not enter within the tent of my house, until I find

a place for Jehovah, *the habitations of the powerful Jacob*," (Psalm cxxxii. 2, 3, 5.) And in Isaiah, "That all flesh may know that I Jehovah am thy Saviour, and thy Redeemer, *the powerful Jacob*," (xlix. 26.) Again, "Hear, O Jacob my servant; and Israel, whom I have chosen: I will pour out my spirit upon thy seed, and my blessing upon thine offspring: one saith to Jehovah, I, *and he shall call himself by the name of Jacob*, and he shall write with his hand to Jehovah, *and shall surname himself by the name of Israel*," (xliv. 1, 3, 5.) That Israel also, in the supreme sense, denotes the Lord, is evident from Hosea, "When *Israel* was a boy, then I loved him, and out of Egypt have I called my Son," (xi. 1;) that it is the Lord who is meant by Israel in this passage, is manifest from these words in Matthew, "Joseph went with the boy into Egypt, that it might be fulfilled what was said by the prophet, Out of Egypt have I called my Son," (ii. 14, 15.)

6426. *Hence the shepherd, the stone of Israel.*—That hereby is signified, that hence is all good and truth to the spiritual kingdom, appears (1.) from the signification of *shepherd*, as denoting one who leads to the good of charity by the truth of faith, see n. 313, 3795, 6044, in this case in the supreme sense, as the Lord is treated of, it denotes essential good and truth; (2.) from the signification of *stone*, as denoting truth, see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798; and (3.) from the representation of *Israel*, as denoting the spiritual church, see n. 3305, 4286; for Israel is spiritual good, or the good of truth, see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and as the good of truth is the very essential principle of the spiritual church, therefore by Israel the spiritual church is signified, and in a superior sense the Lord's spiritual kingdom. From these considerations it is evident, that by "*hence the shepherd, the stone of Israel*," is signified that hence is all good and truth to the Lord's spiritual kingdom. The stone of Israel, in the supreme sense, denotes the Lord as to the truth appertaining to His spiritual kingdom, because by stone in general is signified the temple, and specifically the foundation thereof; and by temple is signified the Lord's Divine Human (principle) (John ii. 19, 21); and also by the foundation thereof (Matthew xxi. 42, 44; and Isaiah xxviii. 16). That stone, in the supreme sense, denotes the Lord as to the Divine Truth appertaining to His spiritual kingdom, is evident from David, "*The stone which the builders rejected is become the head of a corner*: this was done by Jehovah; it is marvellous in our eyes," (Psalm cxviii. 22, 23;) that in this passage stone denotes the Lord, is manifest from Luke, "It is written, *The stone which the builders rejected is become the head of the corner*; whosoever shall fall upon that *stone* shall be broken, but upon whomsoever it shall fall, it will grind him to powder," (xx. 17, 18;)

these things the Lord speaks concerning Himself. And in Isaiah, "Let him be your fear, let him be your dread; for he shall be for a sanctuary, although for a *stone of stumbling, and for a rock of offence*, to the two houses of Israel; many among them shall stumble and fall, and be broken," (viii. 13—15,) speaking of the Lord. Again, "The Lord Jehovah saith, Behold I, *he shall lay in Zion a stone, a stone of trial, of a precious corner, of a foundation founded*; he that believeth shall not make haste," (xxviii. 16.) And in Zechariah, "Jehovah Zebaoth shall visit his flock, the house of Judah, and shall set them as a horse of glory in the war; out of him the *corner*, out of him the nail, out of him *the bow of war*," (x. 3, 4.) And in Daniel, "Thou sawest until a *stone was cut out, which was not by hands*, and it smote the image upon his feet, which were of iron and clay, and brake them to pieces; *the stone which smote the image became a great rock*, and filled the whole earth. The God of the heavens shall cause a kingdom to arise which shall never be destroyed, and the kingdom thereof shall not be permitted to another people: it shall break in pieces and consume all those kingdoms, but itself shall stand for ever; forasmuch as thou sawest, that *out of the rock was cut a stone, which was not by hands*, and brake in pieces the iron, the brass, the clay, the silver, and the gold," (ii. 34, 35, 44, 45;) in this passage, by stone, in the supreme sense, is meant the Lord; and in the respective sense, His spiritual kingdom: the stone being cut out of a rock signifies that it was from the truth of faith, for this is signified in the Word by a rock, and as the truth of faith is signified by stone and rock, the Lord's spiritual kingdom is also signified, for this is in the truth of faith, and thence in good. By the stone also, upon which Jacob slept, and which he afterwards set up for a statue, the like is signified, concerning which it is thus written, "Jacob awaked out of his sleep, and said, Surely Jehovah is in this place, and I knew not. And he was afraid, and said, How dreadful is this place; *this is none other than the house of God*, and this is the gate of heaven. And in the morning Jacob rose up early, and *took the stone* which he had placed beneath his pillows, and set it up for a statue, and poured oil upon the head of it, and said, *This stone which I have set up for a statue shall be the house of God*," (Gen. xxviii. 16—18, 22.) That by stone, in the supreme sense, the Lord was meant by the ancients, and His spiritual kingdom in the representative sense, is also clear from Joshua, "*Joshua set up a stone* under the oak which was in the sanctuary of Jehovah, and Joshua said to all the people, *Behold, this stone shall be a witness unto us; for it hath heard all the words of Jehovah* which he spake with us; and it shall be for a witness against you, lest ye deny your God," (xxiv. 26, 27.)

6427. What is contained in these two verses, in the internal

sense, is evident from the things which have been explained; nevertheless they must needs be obscure, unless the quality of the spiritual kingdom be known. This kingdom consists of those who are in the truth of faith, but who make this truth the truth of life, and thus good; for the truth of faith, when the life is according to it, becomes good, and is called the good of truth; but in its essence, it is truth in act. The truth of faith in the Lord's spiritual church is various; for in one church, that is said to be truth which in another is said not to be truth, and this according to the doctrine of each; thus doctrinals are what are called truths: these truths are what are conjoined to good, and constitute the good of the spiritual church; hence good becomes of a quality like that of truth, for good derives its quality from truths. Hence it may be manifest, that the good of the spiritual church is impure; and, consequently, that the spiritual cannot be admitted into heaven except by Divine mediums; the most essential Divine medium was, that the Lord came into the world, and made the Human (principle) in Himself Divine; by this the spiritual are saved. But, as the good in them is impure, they must needs be infested by evils and falses, and thereby be in combat; nevertheless, the Lord provides that by those combats the impure principle in them may gradually be purified, for the Lord fights for them; these are the things signified by "the daughter walking upon a wall, and by embittering him, and shooting at him, and the archers holding him in hatred; and by sitting in the strength of his bow, and the arms of his hands being strengthened by the hands of the powerful Jacob; whence the shepherd, the stone of Israel." See what has been previously said concerning those who are of the spiritual church, viz., that they are in obscurity as to truth and the good thence derived, n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289: that this obscurity is illuminated by the Lord's Divine Human (principle), n. 2716: that before the Lord's coming there was not a spiritual kingdom such as after His coming, n. 6372: that the Lord came into the world to save the spiritual; and that they are saved by the Lord's Divine Human (principle), n. 2661, 2716, 2833, 2834, 3969. Hence also it is evident, that by the arms of his hands being strengthened by the hands of the powerful Jacob, whence the shepherd, the stone of Israel, is signified the ability of the powers of combating from the omnipotence of the Lord's Divine Human (principle), whence all good and truth to the spiritual kingdom, n. 6424—6426.

6428. Verse 25. *From the God of thy father, and he shall help thee.*—That hereby is signified that he is the God of the ancient church, appears from the representation of *Jacob*, who is here the *father*, as denoting the ancient church, see n. 4439, 4514, 4680, 4772. This church was a spiritual church, and in it

the Lord was worshiped, who is here meant by the God of the ancient church, from whom is help in the combats just above spoken of.

6429. *And with Schaddai.*—That hereby is signified the Lord the benefactor after temptations, appears from the signification of *Schaddai*, as denoting the Lord so called in respect to temptations, and to benefits after temptations, see n. 1992, 3667, 4572, 5628.

6430. *And he shall bless thee with the blessings of heaven from above.*—That hereby is signified with good and truth from an interior principle, appears (1.) from the signification of *blessings*, as denoting the multiplication of truth and the fructification of good (blessing, in the spiritual sense, being nothing else): and (2.) from the signification of *heaven from above*, as denoting from an interior principle; for the heaven of man is in his interiors, because man, who is in the good of life, is, as to his interiors, in society with angels, thus in heaven, and, as to his exteriors, in society with men, thus in the world. Therefore, when man receives good and truth, which flow in from the Lord through heaven from an interior principle, he is then blessed with the blessings of heaven from above.

6431. *With the blessings of the deep lying beneath.*—That hereby is signified with scientifics which are in the natural principle, appears (1.) from the signification of being *blessed with blessings*, as denoting to be gifted with such things as are from the spiritual world; and (2.) from the signification of *the deep lying beneath*, as denoting scientifics in the natural principle. The natural principle is called the deep lying beneath, in respect to the interiors, which are heaven, see just above, n. 6430; and whereas the natural principle is signified by the deep lying beneath, scientifics are also signified; for scientifics with their delights are in the natural principle, and constitute its life, especially with the spiritual man, as he is introduced by scientifics into truths, and by truths into good. Hence it is evident, that by being blessed with the blessings of the deep lying beneath, is signified to be gifted with scientifics, and thus with truths, in the natural principle. By the deep are also signified scientific truths in the natural principle, in the blessing of Joseph thus expressed in Moses, "Blessed of Jehovah be his land, for the precious things of heaven, for the dew, for the deep also lying beneath," (Deut. xxxiii. 13.)

6432. *With the blessings of the breasts.*—That hereby is signified with the affections of good and truth, appears from the signification of *breasts*, as denoting the affections of good and truth; the reason why breasts denote those affections, is, because they communicate with the organs of generation, and thereby also belong to the province of conjugal love (concerning which province, see n. 5050—5062), and conjugal love corre-

sponds to the heavenly marriage, which is the marriage of good and truth, for conjugal love descends from that marriage; see n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179: hence by breasts are signified the affections of good and truth. The same is also manifest from this consideration, that by the breasts infants are nourished, and by this affection they signify the conjunction of conjugal love with love towards the offspring. Those affections are also signified by breasts in Isaiah, "Thou shalt suck the milk of the Gentiles, and *thou shalt suck the breasts of kings*; instead of brass I will bring gold, and instead of iron, silver," (lx. 16, 17;) to suck the breasts of kings, denotes goods derived from truth, for by kings are signified truths, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148. That by the milk of the Gentiles, and the breasts of kings, some hidden thing of a spiritual nature is signified, appears evident, for otherwise they would be words without meaning; that good and truth are signified, is plain from what follows, "Instead of brass I will bring gold; and instead of iron, silver," for brass is natural good, n. 425, 1551; gold is celestial good, n. 113, 1551, 1552, 5658; iron is natural truth, n. 425, 426; and silver, spiritual truth, n. 1551, 2954, 5658, 6112. And in Ezekiel, "As to increase, as the bud of the field I have given thee, whence thou hast increased and waxen great, and art come to ornaments of ornaments, *the breasts are fashioned*, and thy hair has grown," (xvi. 7,) speaking of Jerusalem, whereby in this passage is signified the ancient spiritual church; the fashioned breasts, denote the interior affections of good and truth; the hair growing, denotes the exterior affections, which are of the natural principle: that hair denotes the natural principle as to truth, see n. 3301, 5247, 5569—5573. That in the above words there is a spiritual sense, which does not appear in the letter, is evident; for without that sense, what could be meant by saying of Jerusalem, that her breasts were fashioned, and her hair grown? Again in the same prophet, "There were two women, the daughters of one mother, who committed whoredom in Egypt, they committed whoredom in their youth, *there were their breasts pressed*, and there they bruised the teats of their virginity," (xxiii. 2, 3, 8, 21.) It is stated in the same chapter, that the two women are Jerusalem and Samaria; by whom in the internal sense are signified churches; by committing whoredom in their youth with Egypt, is signified that they have falsified the truths of the church by scientifics; that to commit whoredom signifies to falsify truths, see n. 2466, 4865, and that Egypt denotes the scientific principle, n. 1164, 1165, 1186, 1462, 5700, 5702; hence their breasts being pressed, denotes that the affections of good and truth were perverted by falsifications; that such things are signified by the whoredom of the women, and by the pressing of

their breasts, may be manifest to those who look into the meaning of the description of those women. And in Hosea, "Plead ye with your mother; let her put away her whoredoms from her faces, and *her adulteries from between her breasts*; lest peradventure I strip her naked, and make her as a wilderness, and set her as a land of drought, and slay her by thirst," (ii. 2, 3.) In this passage, mother denotes the church, n. 289, 2691, 2717, 3703, 4257, 5581; whoredoms denote the falsifications of truth, n. 2466, 4865; adulteries denote the adulterations of good, n. 2466, 2729, 3399; hence adulteries from between the breasts, denote the affections of good and truth adulterated; to strip naked, denotes to deprive of all truth, n. 1073, 4958, 5433; to make her as a wilderness, to set her as a land of drought, and to slay her by thirst, denotes to extinguish all truth. Again, in the same prophet, "Give them a miscarrying womb, and *dry breasts*," (ix. 14,) where dry breasts denote affection not of truth and good. And in Isaiah, "Ye women at ease, stand still, hear my voice, ye careless daughters, give ear unto my discourse; strip you, and make you bare, and *gird upon the loins, beating themselves upon the breasts*, for the fields of new wine, and for the fruitful vine," (xxxii. 9, 11, 12;) daughters denote affections, n. 2362, 3024, 3963; to be made bare, denotes to be deprived of truth, n. 1073, 4958, 5433; to gird themselves upon the loins, denotes to be in grief on account of lost good; beating on the breasts, denotes to be in grief on account of the lost good of truth; and inasmuch as these things are signified, it is said for the fields of new wine, and for the fruitful vine, because field denotes the church as to good, thus the good of the church, n. 2971, 3196, 3310, 3766, and vine denotes the spiritual church, consequently the good of truth, n. 5113, 6375, 6376. And in the Revelation, "I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and *girt about the paps with a golden girdle*," (i. 12, 13;) where the golden candlesticks are the truths of good; the Son of Man, the Divine Truth; girt about the paps with a golden girdle, is the good of love. That these things which were seen by John involve such things as are of the Lord's kingdom and church, every one may conclude from the sanctity of the Word, for what sanctity would there be in predicting concerning the kingdoms of the world? Hence it is manifest, that heavenly things are signified by the candlesticks, and by the Son of Man being clothed with a garment down to the feet, and being girt about the paps with a golden girdle. So in Luke, "A certain woman lifted up her voice from the people, and said (concerning Jesus), Blessed is the womb which bare thee, and *the paps which thou hast sucked*. But Jesus said, Yea, rather, blessed are they who hear the word of God, and

keep it," (xi. 27, 28 :) from the Lord's reply it is evident what is signified by a blessed womb, and what by paps, viz., that they are signified who hear the word of God and keep it; thus the affections of truth are signified in those who hear the word of God; and the affections of good, in those who keep or do it.

6433. *And of the womb.*—That hereby is signified their conjunction (viz., the conjunction of good and truth), appears from the signification of *womb*, as denoting the inmost of conjugal love: and whereas conjugal love exists from the heavenly marriage, which is the conjunction of good and truth, therefore by womb this conjunction is signified. That the inmost of conjugal love is signified by womb, see n. 4918; and that conjugal love exists from the heavenly marriage, or conjunction of good and truth in heaven, see n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179.

6434. Verse 26. *The blessings of thy father shall prevail over the blessings of my progenitors.*—That hereby is signified that that church has spiritual good from the natural principle, appears (1.) from the representation of *Joseph*, as denoting the spiritual church, see n. 6417; (2.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and (3.) from the representation of *Isaac* and *Abraham*, who are here the *progenitors*, as denoting in the supreme sense the Lord's Internal Divine (principle); Isaac the Internal Divine Human, or Divine Rational (principle) of the Lord, n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210; and Abraham, the Lord's essential Divine (principle), n. 2011, 3251, 3439, 4615; but in the respective sense, Abraham and Isaac denote the internal of the Lord's kingdom and church, n. 6098, 6185, 6276. From these considerations it may in some degree be seen what is signified by "the blessings of thy father prevailing over the blessings of my progenitors;" viz., that the spiritual church should have good from the natural or external man, but not from the rational or internal; for the good of the man of the spiritual church is in the natural principle, nor does it go further, but the good of the celestial church is in the rational principle. That this is the meaning, cannot possibly be known, unless it be known what Israel, Isaac, and Abraham represent; also where and whence is the good of the spiritual church.

6435. *Even to the desire of the hills of an age.*—That hereby is signified to mutual celestial love, appears from the signification of *the hills of an age*, as denoting the things which are of mutual love, of which we shall speak presently; that the spiritual church may come to that love, is signified by "even to the desire of the hills of an age." Before we demonstrate from other passages of the Word, that by the hills of an age mutual

love is signified, it may be expedient first to say what is meant by the mutual love to which the man of the spiritual church, represented by Joseph, is desirous to arrive. From what has been frequently said and shewn above, it may be manifest that there are two kingdoms which constitute heaven, viz., the celestial kingdom and the spiritual kingdom; the difference between those two kingdoms is, that the internal good of the celestial kingdom is the good of love to the Lord, and that its external is the good of mutual love; they who are of that kingdom are in the good of love, but not in the truth which is called the truth of faith, for this is in the good of that kingdom, insomuch that it cannot be seen separated from good; wherefore they who are of that kingdom cannot even pronounce the name of faith, see n. 202, 203, 4448, for instead of the truth of faith they have the good of mutual love. But the internal of the spiritual kingdom is the good of charity towards the neighbor, and its external is the truth of faith. From these considerations it may be manifest what the difference is between those two kingdoms; also that they agree in this, that the external of the celestial kingdom coincides with the internal of the spiritual kingdom, by the medium called the celestial of the spiritual principle: for the external of the celestial kingdom, as was said above, is the good of mutual love, and the internal of the spiritual kingdom is the good of charity towards the neighbor; but the good of mutual love is more interior than the good of charity towards the neighbor, since the former is from the rational principle, but the latter from the natural; but although the good of mutual love, which is the external of the celestial church, is more interior, and the good of charity towards the neighbor is more exterior, still the Lord conjoins them by a medium, as was just now said, and thereby conjoins those two kingdoms. In order to distinguish between the external good of the celestial church, and the internal good of the spiritual church, it may be expedient in the following pages to call the former good the good of mutual love, and the latter the good of charity towards the neighbor; which difference has not been observed in the preceding pages. When these things are previously known, it may then be said what is signified by the expression, "Even to the desire of the hills of an age," which is amongst the blessings of Israel concerning this spiritual church, viz., that it denotes that the spiritual kingdom may come above the good of charity, even to the good of mutual love, which is of the celestial kingdom, and thereby those two kingdoms may be intimately conjoined; these are the things signified by those words. In the prophetic Word, in very many passages, mention is made of mountains and hills, and by them in the internal sense are signified the goods of love; by mountains, the good of love to the Lord, which is the internal of the celestial kingdom; and

by hills, the good of mutual love, which is the external of the same kingdom ; but where the spiritual kingdom is the subject treated of, by mountains is signified the good of charity towards the neighbor, which is the internal of that kingdom, and by hills the truth of faith, which is its external. It is to be noted, that every church of the Lord is internal and external ; so also is each of His kingdoms. That these things are signified by hills, may be manifest from the following passages, " In the last end of days *the mountain of Jehovah* shall be for *the head of mountains*, and shall be exalted *above the hills*," (Isaiah ii. 2 ; Micah iv. 1.) The mountain of Jehovah, which is Zion, denotes the Lord's celestial kingdom, thus the good of that kingdom, which is that of love to the Lord, thus in the supreme sense it is the Lord Himself, for all love and all good in the celestial kingdom is of the Lord. The like is signified by the mountain of Zion in other passages in the Word ; and by the hill thereof, the good of mutual love ; as in Isaiah, " *Jehovah Zebaoth shall come down to fight upon the mountain of Zion, and upon the hill thereof*," (xxx. 4 ;) in this passage, hill denotes the good of mutual love ; and whereas by hill is signified the good of mutual love, and by mountain the good of celestial love, which is that of love to the Lord, it is said that Jehovah would come down to fight upon that mountain ; Jehovah does not fight upon the mountain of Zion and the hill thereof, but where the good of love is, there the Lord, who in this passage is Jehovah, fights for it, that is, for those who are principled therein ; if He fought for Zion and for Jerusalem, it is because they represented the celestial church ; on this account also the mountain of Zion was called holy, and Jerusalem likewise was said to be holy, when, yet in itself it was filthy, as is evident from the prophets, where they treat of its abominations. And in David, " *The mountains shall bring peace, and the hills in righteousness*," (Psalm lxxii. 3.) Again, " *Praise Jehovah, ye mountains, and all hills*," (cxlviii. 9.) Again, " *The mountains leaped like rams, the hills like the lambs of a flock*," (cxiv. 4, 6.) Again, " *The mountain of God, the mountain of Bashan ; the mountain of hills, the mountain of Bashan ; why leap ye, ye mountains ? ye hills of mountains, God desireth to inhabit it, Jehovah also shall dwell for ever*," (lxviii. 15, 16.) In the above passages, mountains denote celestial love, and hills spiritual love ; that mountains are not here meant, nor hills, nor they who were upon mountains and hills, is very manifest. And in Isaiah, " *There shall be upon every high mountain, and upon every elevated hill, rivers, streams of waters*," (xxx. 25 ;) streams of water denote the knowledges of good and of truth, which are said to be upon every high mountain and elevated hill, because those knowledges flow from the goods of celestial and spiritual love. And in Habakkuk, " *Jehovah stood and measured the earth ; he*

beheld and drove asunder the nations, because the *mountains of eternity* were scattered, and *the hills of an age* humbled themselves," (iii. 6;) mountains of eternity denote the good of love in the most ancient church, which was celestial; the hills of an age denote the good of mutual love in that church; the former was its internal, the latter its external. When that church is meant in the Word, inasmuch as it was the most ancient, eternity is occasionally added, as here, the mountains of eternity, and in another place the days of eternity (n. 6239), and age also is added, as in the present case, the hills of an age, and also in the prophecy of Israel, "To the desire of the hills of an age;" hence it may be manifest, that by the hills of an age are signified the goods of mutual love belonging to the celestial kingdom of the Lord. In like manner in Moses, in his prophecy concerning Joseph, "Of the first fruits of the *mountains of the east*, and of the precious things of the *hills of eternity*, let them come to the head of Joseph," (Deut. xxxiii. 15, 16.) And in Isaiah, "The *mountains and hills* shall resound with singing, and all the trees of the field shall clap their hands," (lv. 12.) And in Joel, "In that day the *mountains* shall drop down new wine, and *the hills* shall flow with milk, and all the streams of Judah shall flow with waters," (iii. 18; Amos ix. 13.) And in Ezekiel, "My sheep wander in *all mountains*, and upon *every high hill*, and they are dispersed upon all the faces of the earth; I will give them, *the circuits of my hill*, a blessing, and I will send down rain in its season," (xxxiv. 6, 26.) And in Jeremiah, "Spoilers have come *upon all the hills in the wilderness*, because the sword of Jehovah devoureth," (xii. 12;) in these passages the goods of celestial love are signified by mountains, and in like manner by hills, but in an inferior degree. Inasmuch as mountains and hills signified such things, divine worship in the ancient church was also celebrated on mountains and on hills; and afterwards the Hebrew nation set altars on mountains and hills, and there sacrificed and burnt incense; and where there were no hills, they constructed heights. But as this worship became idolatrous, in consequence of accounting the mountains and hills themselves holy, and thinking nothing at all of the holy things which they signified, it was prohibited to the Israelitish and Jewish people, because they were more prone to idolatrous worship than any other: to the intent, however, that this representative, which had been in ancient times, might be retained, the mountain of Zion was chosen, and by it in the supreme sense was represented the Divine Good of the Lord's Divine Love, and in the respective sense the Divine Celestial (principle) and the Divine Spiritual in His kingdom. Inasmuch as such things were signified, Abraham was commanded to sacrifice his son upon one of the mountains in the land of Moriah, also the Lord was seen on a mountain by Moses, and

from above a mountain the law was promulgated; for He was seen by Moses on Mount Horeb, and the law was promulgated on Mount Sinai; the temple of Jerusalem was also built on a mountain. That worship on mountains and hills was accounted holy from ancient custom, and that afterwards the Gentiles, and also the idolatrous Israelites and Jews, sacrificed and burnt incense thereon, is evident from Jeremiah, "Thy adulteries, and thy neighings, the wickedness of thy whoredom, *upon the hills in the field*, I have seen thy abominations," (xiii. 27,) speaking of Jerusalem. And in Ezekiel, "When their slain were in the midst of their idols, round about their altars, *upon every high hill, in all the tops of the mountains*, and under every green tree, and under every thick oak," (vi. 13.) And in Jeremiah, "*Upon every high hill*, and under every green tree, thou playest the harlot," (ii. 20; iii. 6; 1 Kings xiv. 23; 2 Kings xvi. 4.) Inasmuch as idolatrous worship was performed on mountains and hills, by them in the opposite sense are signified the evils of self-love, as in Jeremiah, "I beheld the *mountains*, and lo, they trembled, and all the *hills* are overturned; I beheld, and lo, no man, and all the birds of the heaven were fled," (iv. 24, 25.) And in Isaiah, "Every valley shall be exalted, and every *mountain and hill* shall be brought low," (xl. 4.) Again, "Behold, I have set thee for a threshing instrument of a fresh threshing instrument, having teeth, *thou shalt thresh the mountain*, and shalt set *the hills* as chaff," (xli. 15.) Again, "I will make waste *mountains and hills*, and dry up all their herbs," (xlii. 15.) And in Micah, "Hear ye, I pray, what Jehovah speaketh, Arise, *contend with the mountains*, and let *the hills hear thy voice*," (vi. 1.) And in Jeremiah, "My people have been lost sheep, their shepherds have seduced them; they are *refractory mountains*, *they have gone from the mountain upon the hill*, they have forgotten their resting-place," (l. 6;) and in other places, as Jerem. xvi. 6; Nahum i. 5, 6. Mountains and hills signified the goods of celestial and spiritual love, because they were exalted above the earth, and by exalted and high places were signified those things which were of heaven, and in the supreme sense which were of the Lord; for the land of Canaan signified the Lord's heavenly kingdom, n. 1607, 3038, 3481, 3705, 4240, 4447. Hence all things in that land were significative, the mountains and hills of such things as are high; for when the most ancient people, who were of the celestial church, ascended a mountain, they had presented to them height, and from height a holy principle, by reason that Jehovah or the Lord was said to dwell in the highest, and because height in the spiritual sense was the good of love, n. 650.

6436. *Shall be for the head of Joseph.*—That hereby are signified as to the interiors, appears from the signification of *head*, as denoting the interiors, because all things appertaining

to man are there in their principles ; it is also from correspondence that the interiors are signified by the head, hence the neck signifies what is intermediate ; the body, exterior things ; and the feet and soles, outermost things. This correspondence is grounded in this circumstance, that heaven resembles a Grand Man ; the inmost heaven, where the Lord's celestial kingdom is, has reference to the head of that man, the middle or second heaven, where the spiritual kingdom is, to the body, and the ultimate or first heaven, to the feet, see n. 4938, 4939, 5328, 6292.

6437. *And for the crown of the head of the Nazarite of his brethren.*—That hereby is signified as to exteriors, appears (1.) from the signification of the *crown of the head of a Nazarite*, as denoting exterior things, of which we shall speak presently ; and (2.) from the representation of the *sons of Israel*, who are here his *brethren*, as denoting spiritual truths in the natural principle, see n. 5414, 5879, 5951, which also are exterior respectively, for the man of the spiritual church is the good of truth, and this good is interior, because in the interior natural principle. A Nazarite signifies exteriors, because the Nazarites represented the Lord as to the Divine Natural (principle), which is the external Divine Human (principle) : that the Nazarites had this representation, appears from this circumstance, that the Nazariteship is hair, and that the sanctity thereof consisted in the hair ; its consisting in the hair was on account of the above representation, for hair corresponds to, and hence signifies, the natural principle, see n. 3301, 5247, 5569—5573. This is also evident from those who made a vow of Nazariteship, who were then forbidden to shave the hair (Numb. vi. 5) ; and afterwards, when they had accomplished the days of the Nazariteship, they were to shave the head at the door of the tent, and to put the hair into the fire under the sacrifice of the peace-offering (Numb. vi. 13, 18). This is also further evident from Samson, who was a Nazarite, in that his strength consisted in his hair (Judges xiii. 3, 5 ; xvi. 1 to the end), see n. 3301. Hence it is written in Jeremiah, “ *Cut off the hair of thy Nazariteship*, and cast it away, and take up a lamentation upon the hills,” (vii. 29.) From these considerations it may be manifest, that by the crown of the head of a Nazarite, are signified exterior things ; for the crown of the head of a Nazarite is where his hair is. This is the arcanum signified by the Nazarites in the Word.

6438. From these things, which Israel predicted concerning Joseph, it may also be manifest, that in each of them there is an internal sense, and that without that sense scarcely anything is understood. He who looks only at the sense of the letter, may believe that these things which were said of Joseph, befell his posterity who descended from Manasseh and Ephraim (verse

1). But from their history in the Books of Moses, Joshua, Judges, Samuel, and the Kings, nothing of the kind is found; for they were not blest above the rest of the tribes; and they also, like the rest, were led away into captivity, and dispersed among the Gentiles: from these considerations it is evident, that what is extant in the sense of the letter is not that which is signified; but that something else is signified, which is in the internal sense. Also without the internal sense it cannot be at all known what all the above things concerning Joseph involve, as that Joseph is the son of a fruitful one, of a fruitful one on a fountain, of a daughter who walks on the wall, that they embitter him, shoot at him, the archers hold him in hatred, that he shall sit in the strength of his bow, and the arms of his hands shall be strengthened by the hands of the powerful Jacob, hence the shepherd, the stone of Israel; that the blessings of his father shall prevail over the blessings of his progenitors, even to the desire of the hills of an age, and that those things should be for the head of Joseph, and for the crown of the head of the Nazarene of his brethren. All and each of these things are such, that it is impossible for any one to know what they are, except from the internal sense.

6439. Verse 27. *Benjamin is a wolf, he shall seize in the morning, he shall devour the spoil, and at evening he shall divide the prey.* *Benjamin*, signifies the truth of the good of the spiritual church, which good is Joseph: *a wolf*, signifies the avidity of snatching away and delivering the good: *he shall seize in the morning, he shall devour the spoil*, signifies that when the Lord is present, it shall be done: *and at evening he shall divide the prey*, signifies their possession in the Lord's kingdom, when as yet they are in obscurity.

6440. Verse 27. *Benjamin*.—That hereby is signified the truth of the good of the spiritual church, which is Joseph, appears from the representation of *Benjamin*, as denoting the spiritual of the celestial principle, see n. 4592. The spiritual of the celestial principle is the truth of good; in the present case, the truth of the good of the spiritual church, represented by Joseph in this prophecy of Israel: for as Joseph represents the spiritual church (n. 6417), he also represents the good of that church, for the church is the church by virtue of good; the truth of this good is Benjamin.

6441. *A wolf*.—That hereby is signified the avidity of snatching away and delivering good, appears from the signification of a *wolf*, as denoting one who seizes and disperses; and whereas, in the Word, beasts signify lusts, a wolf signifies the avidity of seizing, as is also evident from the passages in the Word where a wolf is mentioned, as in Matthew, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are *ravening wolves*," (vii. 15.) And in John, "The

hireling, who is not the shepherd, whose own the sheep are not, *seeth the wolf coming*, and leaveth the sheep, and fleeth; and *the wolf seizeth them, and scattereth the sheep*," (x. 12.) In like manner in other places (as Luke x. 3; Jerem. v. 6; Ezek. xxii. 27; Zeph. iii. 3). Hence it is evident, that by wolf are signified they who seize; but in the present case, who snatch away from hell those who have been seized. The signification of wolf is similar to that of lion; for the lion also is a rapacious beast, concerning which it is likewise said that he seizes his rapine, that he gathers spoil, and preys upon prey, as it is here said of a wolf; and yet, in the good sense, a lion signifies truth in ability from good (see n. 6367). The case is the same respecting other rapacious animals, as leopards, eagles, etc.

6442. *He shall seize in the morning, he shall devour the spoil.*

—That hereby is signified that when the Lord is present it shall be done, appears (1.) from the signification of *morning*, as denoting, in the supreme seuse, the Lord, see n. 2405, 2780; hence "he shall seize in the morning," denotes, that when the Lord is present, then shall be the snatching away and deliverance of the good; and (2.) from the signification of *devouring the spoil*, as denoting to appropriate to himself those whom he has snatched away and delivered; that to devour denotes to appropriate and conjoin to himself, see n. 3168, 3513, 3596, 5643; that spoil denotes those who are snatched away and delivered, is evident. That seizing, rapine, spoil, and prey are also predicated of the Lord in the Word, on account of His snatching away and delivering the good, is manifest from what was said above (verse 9), concerning Judah, "Judah is a lion's whelp; *from the prey*, my son, thou wentest up," whereby is signified that deliverance from hell is from the Lord through the celestial principle, see n. 6368; also from other passages in the Word, as in Isaiah, "The roaring of Jehovah is as the roaring of a lion, he roareth as the young lions, and rageth, and *layeth hold on the prey, that there is none to deliver it*," (v. 29.) Again, "As a lion roareth, and a young lion *over his prey*, so shall Jehovah come down to fight on Mount Zion," (xxxi. 4.) And in Jeremiah, "*I will snatch thee away* in that day, *snatching I will snatch thee away*, but thy soul shall be to thee *for a spoil*, because thou hast trusted in me," (xxxix. 18.) And in Zephaniah, "Wait for me, saith Jehovah, *until the day that I rise up to the prey*," (iii. 8.) And in Isaiah, "I will divide to him amongst many, *that he may divide the spoil with the strong*," (liii. 12,) speaking of the Lord in the chapter throughout. That to devour plunder or spoil, denotes to appropriate to himself goods which were seized by evils, is manifest from the prophecy of Balaam in Moses, "Behold, the people shall rise up as an old lion, and shall lift up himself as a young lion; he shall not rest

until he devour the prey," (Numb. xxiii. 24.) From these considerations it is evident, that plunder, spoil, and prey, denote the snatching away and deliverance of the good by the Lord. This is predicated of the truth represented by Benjamin, because to truth is attributed power, see n. 3091, 4931, which it derives from good, n. 6344, 6423.

6413. *And at evening he shall divide the prey.*—That hereby is signified their possession in the Lord's kingdom whilst they are as yet in obscurity, appears (1.) from the signification of *evening*, as denoting what is obscure, see n. 3056, 3833; and (2.) from the signification of *dividing the prey*, as denoting to give possession in the heavenly kingdom: for by prey are signified they who are snatched away and delivered by the Lord, hence by dividing the prey is signified distribution amongst those who are in heaven, which is identical with their possession in the Lord's kingdom. This is said to be done in the evening, because they who are elevated into heaven are first in obscurity, because they cannot come into clearness until they have been in heaven, and have been instructed concerning truths from the Lord by the angels, into whose society they are sent; for there is need of a space of time, that the obscurity induced by falses may be dissipated.

6444. These are the things signified by Benjamin; but without the internal sense, who can say what the things mentioned of him involve? As that he is a wolf, that he shall seize in the morning, that he shall devour the spoil, and that at evening he shall divide the prey: these things would be altogether hidden unless the internal sense revealed them. Of this nature are many things in the prophets, which, if viewed from the letter, are understood only as to a few things, but if viewed from the internal sense, are understood as to all. From these considerations it may now manifestly appear, that by the sons of Jacob, and by the tribes named from them, are signified such things as are of the Lord's church and kingdom.

6445. Verse 28. *All these are the twelve tribes of Israel; and this is what their father spake unto them, and blessed them; every one according to his blessing, he blessed them. All these are the twelve tribes of Israel*, signifies all truths and goods in the complex: *and this is what their father spake unto them*, signifies communication by influx from spiritual good: *and blessed them, every one according to his blessing, he blessed them*, signifies predictions concerning spiritual life, what shall befall every one when in such a state.

6446. Verse 28. *All these are the twelve tribes of Israel.*—That hereby are signified all truths and goods in the complex, appears from the signification of *the twelve tribes of Israel*, as denoting all truths and goods in the complex, see n. 3858, 3926, 3939, 4060, 6335, 6397. That these things are signified by the

tribes, is evident from what has been said concerning them, not only in the places cited, but also in this chapter.

6447. *And this is what their father spake unto them.*—That hereby is signified communication by influx from spiritual good, appears (1.) from the signification of *speaking*, as denoting to flow in, see n. 2951, 5481, 5743, 5797, in the present case communication by influx; and (2.) from the representation of *Israel*, who is here their *father*, as denoting spiritual good, see n. 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833.

6448. *And blessed them, every one according to his blessing, he blessed them.*—That hereby are signified predictions concerning spiritual life, what would befall every one when in such a state, appears (1.) from the signification of *blessing*, as denoting prediction, see n. 6230, 6254; and (2.) from the signification of *every one according to his blessing, he blessed them*, as denoting what would befall every one. That it is concerning spiritual life appertaining to every one in such a state, is evident from all those things which have been said in this chapter concerning the sons of Israel, or the tribes named from them; for by them are described all the states of the church as to goods and truths, thus as to the spiritual life of every one within the church.

6449. Verse 29—33. *And he charged them, and said unto them, I am gathered unto my people: bury me with my fathers, at the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is on the faces of Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for the possession of a sepulchre. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife: and there I buried Leah. The purchase of the field, and of the cave that is therein, was from the sons of Heth. And Jacob made an end of commanding his sons, and gathered his feet to the bed, and expired, and was gathered unto his people. And he commanded them, and said unto them,* signifies insinuation: *I am gathered to my people*, signifies that he would be in the goods and truths of the natural principle which are from him: *bury me with my fathers*, signifies that in that principle also are things interior and what is inmost: *at the cave*, signifies where is obscurity: *that is in the field of Ephron the Hittite*, signifies that nevertheless it may be rendered clear: *in the cave that is in the field of Machpelah*, signifies in that obscurity: *which is upon the faces of Mamre*, signifies the quantity and quality thereof: *in the land of Canaan*, signifies where the church is: *which Abraham bought with the field from Ephron the Hittite*, signifies redemption: *for the possession of a sepulchre*, signifies regeneration: *there they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah*, signifies that all interior things were in order in good and truth in the natural principle: *the purchase of the*

field and of the cave that is therein was from the sons of Heth, signifies the redemption of those who receive truth, and through truth, good: *and Jacob made an end of commanding his sons*, signifies the effect of insinuation: *and gathered his feet to the bed*, signifies as to his inferior principles, wherein were interior principles, to the good and truth of the inferior natural principle: *and expired*, signifies new life there: *and was gathered unto his people*, signifies that he was in the goods and truths of the natural principle which are from himself.

6450. Verse 29. *And he charged them, and said unto them.*—That hereby is signified insinuation, appears from what follows, where Israel speaks to his sons about burying him in the cave of the field of Machpelah, where Abraham and Isaac were buried; whereby is signified life in the truths and goods of the natural principle, which are interior principles and the inmost; and whereas these principles are treated of in what now follows, therefore by charging his sons, and saying to them, is signified insinuation into those principles. That by charging, or commanding, is signified influx, and thus insinuation, see n. 5486, 5732.

6451. *I am gathered unto my people.*—That hereby is signified that he would be in the goods and truths of the natural principle, which are from him; appears (1.) from the representation of the *sons of Israel*, and of the tribes named from them, which are here his *people*, as denoting the goods and truths in the natural principle, see n. 3858, 3926, 3939, 5414, 5879, 5951, 6335, 6337; that these things are from him, is evident; and (2.) from the signification of *being gathered* to that people, as denoting to be in those things. Inasmuch as the subject treated of here, and in the following verses, is concerning the gathering or existence of spiritual good, which is Israel, in the goods and truths of the natural principle, which are his sons or the tribes named from them, it may be expedient to say how this is to be understood. There is an inmost principle, there are interior principles under the inmost, and there are exterior things in man; all of these are most exactly distinct amongst themselves, and succeed in order, thus from the inmost even to the outermost; according to the order in which they succeed, they also flow in. Hence it is that life flows in through the inmost into the interior principles, and through the interior into the exterior, thus according to the order in which they succeed; and hence it does not rest, except in the ultimate of order, where it stops: and whereas interior principles flow in according to order even to the ultimate, and there stop, it is evident that interior principles are altogether in the ultimate; but in this order, the inmost principle, which flowed in, keeps the centre there, the interior principles beneath the inmost encompass the centre, and the exterior constitute the circumferences; and this

not only in general, but also in singulars. The former order is called successive, but the latter simultaneous order; and the latter arises from the former, for everything simultaneous has birth from what is successive; and when it is born, its existence is such. Inasmuch as all interior principles are also together in the ultimate, therefore the appearance is as if life was in the ultimate, that is, in the body, when yet it is in the interiors; and neither is it there, but in the supreme, that is, in the Lord, from whom is the all of life. Hence also, life in the exterior principles is obscure in respect to life in the interior, for in the exterior it is general life, existing from the influx of several, yea, of innumerable things from the interiors, which appear together and under a general apprehension. From these considerations it is now in some measure evident, how it is to be understood that spiritual good, which is Israel, must be in the goods and truths of the natural principle, which are his sons or tribes; for spiritual good, which is Israel, is in the interior of the natural principle, and the goods and truths, which are his sons, are in the exterior thereof; spiritual good being in these, is signified by the expression, "I am gathered unto my people."

6452. *Bury me with my fathers.*—That hereby is signified that in that principle also are interior principles and the inmost, appears from the representation of *Abraham* and *Isaac*, who are here his *fathers*, as denoting interior principles and the inmost, Abraham the inmost, and Isaac the interior which is beneath the inmost, see n. 3245, 6098, 6185, 6276, 6434. That also the inmost and interior principles are together in the exterior, thus in the goods and truths in the natural principle, which are the sons and tribes of Israel, may be seen just above, n. 6451.

6453. *In the cave.*—That hereby is signified where is obscurity, appears from the signification of *cave*, as denoting what is obscure, see n. 2935; that there is also obscurity in the exterior natural principle wherein are the truths and goods represented by the sons and tribes of Israel, inasmuch as a common (or general) principle prevails there, may be seen just above, n. 6451, at the end.

6454. *That is in the field of Ephron the Hittite.*—That hereby is signified nevertheless it may be rendered clear, appears (1.) from the signification of a *field*, as denoting the church, see n. 2971, 3766; and (2.) from the representation of *Ephron the Hittite*, as denoting those in whom truth and good may be received, see n. 2933, 2940, 2969, thus with whom the obscurity of faith may be made clear. The case herein is this; whatsoever is in the natural principle, and especially in the exterior natural principle, is obscure in respect to those things which are in the interior natural principle, and more so in respect to those which are in the rational principle, see n. 6451, 6453; but this obscurity becomes clear in two ways, *firstly*, if the exterior

principles be reduced to compliance with the interior, and thus to correspondence; *secondly*, if man be capable of being elevated from the exterior principles to the interior, and thereby of seeing exterior principles from the interior. The latter way takes place in those who are in the internal of the church, but the former in those who are in its external; but neither the one nor the other is obtained, except by regeneration from the Lord. From these considerations it is evident what is meant by obscurity being capable of being made clear.

6455. Verse 30. *In the cave that is in the field of Machpelah.*—That hereby is signified in that obscurity, appears from the signification of *cave*, and also of *Machpelah*, as denoting what is obscure. That a cave denotes what is obscure, see n. 2935, 6453; that Machpelah denotes the same, see n. 2935, but Machpelah signifies the quality of the obscurity.

6456. *Which is on the faces of Mamre.*—That hereby is signified its quantity and quality, appears from the signification of *Mamre*, as denoting the quantity and quality of that thing to which it is adjoined, see n. 2970, 4613.

6457. *In the land of Canaan.*—That hereby is signified where the church is, appears from the signification of the *land of Canaan*, as denoting the church, see n. 3686, 3705, 4417, 5136.

6458. *Which Abraham bought with the field from Ephron the Hittite.*—That hereby is signified redemption, appears (1.) from the signification of *buying*, as denoting to appropriate, see n. 5374, 5397, 5410, 5426, thus also denoting to redeem, for what is redeemed, is appropriated; (2.) from the representation of *Abraham*, as denoting the Lord in the supreme sense, see n. 1965, 1989, 2011, 3245, 3251, 3305, 3703, 4615, 6098, 6185, 6276; (3.) from the signification of *a field*, as denoting the church, see n. 2971, 3766; and (4.) from the representation of *Ephron the Hittite*, as denoting those in whom good and truth can be received, see n. 2933, 2940, 2969. Hence it is evident what is the sense of these words, viz., redemption by the Lord of those in the church in whom good and truth can be received.

6459. *For the possession of a sepulchre.*—That hereby is signified regeneration, appears from the signification of *a sepulchre*, as denoting regeneration, see n. 2916, 2917, 5551.

6460. Verse 31. *There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah.*—That hereby is signified that all interior things are in order in good and truth in the natural principle, appears from what has been explained above, n. 6451, 6452.

6461. Verse 32. *The purchase of the field and of the cave which is therein was from the sons of Heth.*—That hereby is signified the redemption of those who receive truth, and by truth, good, appears (1.) from the signification of *a purchase*,

as denoting redemption, see above, n. 6458; (2.) from the signification of a *field*, as denoting the church, see n. 2971, 3766, thus the man of the church, for he is the church; (3.) from the signification of a *cave*, as denoting what is obscure, see n. 2935, 6453; and (4.) from the representation of the *sons of Heth*, as denoting the spiritual church which was from the ancient, see n. 2913, 2986; and whereas the sons of Heth are the spiritual church from the ancient, they are they who receive truth, and through truth, good; for hence is the spiritual church. From these considerations it is evident, that by the purchase of the field and of the cave which is therein from the sons of Heth, is signified the redemption of those who, in the church, and as yet in an obscure principle, receive truth, and through truth, good.

6462. Verse 33. *And Jacob made an end of commanding his sons.*—That hereby is signified the effect of insinuation, appears from the signification of *commanding sons*, and saying to them, as denoting insinuation, see above, n. 6450; thus to make an end of commanding them, denotes the effect of insinuation.

6463. *And gathered his feet to the bed.*—That hereby is signified as to his inferior principles in which were interior principles, to the good and truth of the inferior natural principle, appears (1.) from the signification of *gathering the feet*, as denoting to betake himself to inferior principles; that to gather denotes to betake himself, when the feet denote inferior principles, is evident; that feet denote the things of the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938—4952, which thus are inferior things, n. 6436: that inferior things, in which are interior, are denoted, is evident from what was said above, n. 6451. (2.) from the signification of *bed*, as denoting the natural principle, see n. 6188, 6226, thus the good and truth of the natural principle, for these constitute the natural principle in man. The reason why the good and truth of the inferior natural principle are denoted, is because this is the natural principle to which interior principles betake themselves, according to what was explained in n. 6451, 6452; that the natural principle is inferior and superior, or interior and exterior, see n. 3293, 3294, 5118, 5126, 5497, 5649. Inasmuch as by Israel is represented spiritual good *from the natural principle*, and by Jacob, spiritual truth *in the natural principle*, and by his sons, goods and truths *in the natural principle* distinguished into their kinds, therefore mention is made of a *bed*, because by it *the natural principle* is signified, n. 6188, 6226, as here, when he made an end of speaking to his sons, that "*he gathered his feet to the bed;*" also when Joseph came to him, it is said, that "*Israel strengthened himself, and sat upon the bed,*" n. 6226; and likewise after he had spoken with Joseph about

burying him in the sepulchre of his fathers, it is said that "*Israel bowed himself on the head of the bed,*" n. 6188. Hence also (which is remarkable), when Jacob is thought of, there appears in the world of spirits *a bed* with a man lying in it; this appears at a distance above the head towards the front to the right: this appearance is grounded in this circumstance, that in heaven the idea of thought concerning Jacob is turned into an idea of thought concerning the natural principle; for in heaven it is not perceived what Jacob is, but that which is represented by him, viz., the natural principle, which is also signified by a bed.

6464. *And expired.*—That hereby is signified new life there, viz., in the goods and truths of the inferior natural principle, which are represented by his sons and tribes, appears from the signification of *expiring*, or dying, as denoting new life, see n. 3305, 3498, 4618, 4621, 6036.

6465. *And was gathered unto his people.*—That hereby is signified that he was in the goods and truths of the natural principle which are from himself, appears from what was said above, n. 6451, where similar words occur; see what was there adduced concerning the existence and life of spiritual good, which is Israel, in the goods and truths of the inferior natural principle, which are his sons and twelve tribes. Concerning the existence of interior principles in exterior, it is further to be noted that all things, not only in man, but also in universal nature, exist by successive formations; thus posterior things by formations from prior things. Hence it is, that each formation exists separate from the other, but still that the posterior depends upon the prior, so that it cannot subsist without the prior, for the posterior is kept by the prior in its connexion and form: hence also it is evident, that in the posterior are all prior things in their order; the case is the same with the modes and powers which proceed from them as substances; thus it is with the interior and exterior things of man, and also with those which are of the life belonging to him. He who does not conceive the interior and exterior things in man according to such formations, cannot possibly have an idea respecting the external and internal man, and the influx of the one into the other; still less respecting the existence and life of the interior man or spirit, and its quality when the external principle, which is corporeal, is separated by death. He who conceives of exterior and interior principles, as being distinguished only by different degrees of purity, and thereby as cohering by continuity, thus without distinction by formations of things posterior from things prior, cannot imagine otherwise than that when the external principle dies, the internal dies also; for he thinks that they cohere together, and that, owing to their coherence and continuity, when the one dies, the other dies, because the one

draws the other along with it. These things are said to the intent it may be known, that the internal and external principles are distinct from each other; and that interior things and exterior succeed in order; and also that all interior things are together in exterior things, or what is the same, all prior things in posterior; which is the subject treated of in these verses in the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND
CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6466. *AT the close of the preceding chapters it was shewn, that each life appertaining to man, viz., the life of his thought and the life of his will, flows in from heaven through the angels and spirits who are attendant upon him: but by flowing in from heaven is to be understood, that it is through heaven from the Lord; for the whole of the life appertaining to the angels is from the Lord, which they themselves unanimously confess, for they are also in the perception that it is so; and as all the life in the angels is from the Lord, all the life in man likewise is from the Lord, for man is ruled by angels' and spirits in particular; and by heaven in general from the Lord.*

6467. *Hence it is evident, that no man in any case has life from himself; thus neither can he think and will from himself, for the life of man consists in thinking and willing; for there is only one life, viz., that of the Lord, which flows in to all, but is variously received, according to the quality which man has induced on his soul by his life in the world; hence with the evil, goods and truths are turned into evils and falses, but with the good, goods are received as goods and truths as truths. This may be compared to the light flowing into objects from the sun, which is modified and variegated diversely in the objects according to the form of their parts, and hence is turned into colors either disagreeable or pleasing, thus according to the quality; in like manner man, during his life in the world, induces on the most pure substances, which are of his interiors, a quality, according to which the Lord's life is received. It is to be noted that life from the Lord is the life of love towards the universal human race.*

6468. *Spirits recently deceased, before they are instructed by the angels, believe no otherwise than that the whole of life is in man himself, and that nothing flows in; the reason is, because they know nothing in particular concerning heaven, and consequently nothing concerning influx thence. Nor are spirits, who are not good, willing to be instructed on the subject, for they wish to live from themselves; and they have said that I had no life,*

because they have heard me say, that I did not live from myself, and that I knew it by continual experience; but to this they were not willing to attend: it was further given me to say, that every one has life according to the form of the interiors which he had acquired to himself by willing and acting, thinking and speaking. I next discoursed with good spirits concerning the influx of life from the Lord, that it flows into all; and that this is evident from heaven, which resembles a man, and is therefore called the Grand Man, (concerning which and the correspondence therewith of all things in man, we have already treated at the close of several chapters;) and that this could not possibly be the case, unless life from the Lord flowed into heaven in general, and into every angel there in particular: and also that it is evident from this circumstance, that the universal heaven has relation to the Lord, and that the Lord is there the centre of all views, and they who are in heaven look upwards towards Him, and they who are in hell downwards from Him; for the Lord appears to those who are in the heavens as a sun, which is there upwards. It was further said, that it is evident that the all of life is from the Lord from this circumstance also, that the soul of man in the womb can so wonderfully form a body, and its manifold members and organs in such a series, and its interiors to the image of heaven; this could not at all be effected unless all life was from the Lord, and unless heaven was such.

6469. *It has also been given me to perceive, by influx, the sweetness of the angels, which they perceive from this circumstance, that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and happiness. And when the angels have flowed in to my perception, then the presence of the Lord was manifestly perceived, a proof that they are in the life of the Lord; this it has been given me to know from much experience. Once also, when I was thinking concerning the influx of life from the Lord, and was revolving on some doubts, it flowed in from heaven, that no attention should be paid to a thousand objections and reasonings grounded in fallacies.*

6470. *That all life is from the Lord, it has also been given me to know from this consideration, that no spirit thinks and speaks from himself, but from others, and these others from others and so forth. This has been frequently shewn to those who believed that life existed with themselves, and did not flow in; and hence it was given them to conclude, that inasmuch as no one thinks and speaks from himself but from others, therefore all at length think and speak from one, and thus from the Lord; and unless all did so from One, that it would be impossible for any order of lives to exist in heaven, in which nevertheless the order is such, that it is most distinctly arranged into societies according to the quality of good. The case would be altogether otherwise if every one acted from his own life.*

6471. *A certain spirit, not of the evil, but from those who have supposed that they possessed the knowledges of faith more than others, and who have instructed several others even in this, that all good and truth is from the Lord, and that man cannot think nor will what is good from himself, was brought into that state, that he did not think and will from himself, (for it is possible to be brought into such states in the other life;) when he was in that state, he said, that it was not possible to live thus, but that life was grievous to him. Thereupon he was informed that thus he had not loved to live in the truth which he had taught; and that the angels are in that state, and in felicity, when they perceive that they do not live from themselves: but this was of no avail. Hence it was made manifest how difficult it is to live the life of faith, unless men live in the good of charity.*

6472. *How the case is with the influx of each life, that is, of the life of thought and of the life of will from the Lord, it has been given me to know by revelation: the Lord flows in in a two-fold manner, viz., through heaven mediately, and from Himself immediately, and from Himself He flows in both into man's rational principles, which are his interiors, and into his natural principles, which are exterior. What flows in from the Lord is the good of love and the truth of faith, for what proceeds from the Lord is the Divine Truth, in which is Divine Good; but these are variously received in man according to his quality. The Lord does not compel man to receive what flows in from Himself, but leads in freedom, and so far as man permits, by freedom leads him to good; thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but by degrees He leads him out from thence: and this appears to man as from himself. Thus the Lord does not break those principles, for this would be to violate man's freedom, which must necessarily remain, in order that he may be reformed, see n. 1937, 1947, 2875, 2876, 2881, 3145, 3146, 3158, 4031. That the Lord thus flows into man, not only mediately through heaven but also immediately from Himself, into both the interiors and exteriors belonging to man, is an arcanum heretofore unknown.*

6473. *That the Lord rules the ultimates of man as well as his first principles, may be manifest from this consideration, that order from the Lord is successive from first principles to ultimates, and in order itself there is nothing but what is divine; and this being the case, the presence of the Lord must necessarily be in ultimates as well as in first principles, for the one follows from the other according to the tenor of order.*

6474. *It was shewn me by experience, during the space of an hour, how all the thoughts are ruled by the Lord; there was an influx like a most gentle and almost imperceptible stream, the current of which is not apparent, but still leads and draws; in*

this manner, that which flowed in from the Lord led all the series of my thoughts into consequences, and although gently, yet powerfully, insomuch that I could not in anywise wander into other thoughts; which it was even allowed me to attempt, but to no purpose.

6475. *I have heard it said to certain evil spirits, who were in the world of spirits, and who continually thought against the Lord, (the quality of the spirits who are from hell, when in the world of spirits, may be seen n. 5852,) that they should produce some one asserting from the truth concerning any angel of heaven, or, if they were able, that they should point out one in heaven who does not acknowledge that the Lord is the *Œ* of all, and that all derive what they have from Him; but they were silent, because they were not able. Some of the evil spirits, who believed that there were heavens where the Lord was not acknowledged, wandered about and enquired for them; but as their inquiry was fruitless they returned. It was moreover said to them, that all in hell think against the Lord; nor do they attribute anything to Him above what is human; and yet that several say they acknowledge a Supreme Being, by which they mean the Father, and nevertheless they live in hatred and revenge, and wish continually to be exalted above others, and to be worshipped as gods, and thus they made a hell for themselves. It is altogether otherwise with those who acknowledge the Lord, and from the heart believe in Him. Hence also it is manifest, that the Lord flows into all, both generally through heaven, and individually, as well as universally, from Himself: and that where the good of charity is, there He is, but where a contrary principle is there also He is, but in no other way than to give them life, and to withdraw them as far as possible from evil.*

6476. *As often as I have been reading the Lord's Prayer, so often I have manifestly perceived an elevation towards the Lord, which was like an attraction; on those occasions the ideas were open, and hence a communication was effected with some societies in heaven; and I perceived that there was an influx from the Lord into every single particular of the prayer, thus into each single idea of my thought, arising from the meaning of the things contained in the Prayer. The influx was effected with inexpressible variety, that is to say, it was not the same at one time as at another; hence also it was made manifest how infinite were the things in each expression of the Prayer, and that the Lord was present in each of them.*

6477. *For several years I have observed the general sphere of the influxes around me; it consisted of a perpetual endeavor to do evil from the hells on one part, and of a continual endeavor to do good from the Lord on the other; by these endeavors (conatus) opposite to each other I have been kept constantly in an equilibrium. Such endeavors and consequent equilibrium are*

attendant on every one, whence they have freedom to turn themselves in what direction they please; but the equilibrium varies according to the ruling good or evil in the man. From this consideration also it might be manifest that the Lord flows in universally, and when universally, also singularly. And I have been informed that the opposite endeavor, which is from hell, is nothing else but the perversion into evil of the good that proceeds from the Lord.

6478. *When an angel does good to any one, he also communicates to him his own good, satisfaction, and blessedness, so that he is willing to give everything to the other, and to retain nothing; when he is in such communication, good flows in with satisfaction and blessedness to him in a much greater degree than he gives, and this continually with increases. But as soon as the thought occurs, that he wills to communicate what he has to the intent that he may obtain that influx of satisfaction and blessedness in himself, the influx is dissipated; and still more so, if anything presents itself of thought concerning recompence from him to whom he communicates his good. This it has been given me to know from much experience. Hence also it may be manifest, that the Lord is in singulars, for the Lord is such that He wills to give Himself to all, hence satisfaction and blessedness are increased with those who become images and likenesses of Him.*

6479. *Spirits not so well disposed, who were for some time attendant upon me, continually injected doubts from the fallacies of the senses against the possibility of all things flowing in from one fountain, and thus from the Lord; but they were told, that so many doubts could not be removed within a short time, owing to the fallacies of the senses, which must first be dissipated, and the numberless unknown things, which must first be known; yea, that with those who are in a negative principle, that is, with whom a negative principle universally reigns, doubts cannot in anywise be removed, for with them one scruple avails more than a thousand confirmations; for one scruple is as a grain of sand placed close before the pupil of the eye, which, although it is single and small, nevertheless takes away all the sight. But they who are in the affirmative principle, that is, with whom the affirmative principle universally reigns, reject the scruples grounded in fallacies which are contrary to truths; and if there be any which they do not comprehend, they cast them aside, and say they do not as yet understand them, and still they remain in the faith of truth. But the above spirits attended but little to these things, because they were in the negative principle.*

6480. *As the subject here treated of is concerning the Lord's influx mediately through heaven, and immediately from Himself, and this is more fitly called providence, for the Lord flows in, not only into the will and thought of man, but also at the same*

time into several things which befall him, therefore in what now follows it is allowable to call it Providence.

6481. *The spirits who come into the other life bring with them an opinion, that the Divine Providence is universal, but not in particulars; the cause of this opinion had been, that they saw the wicked exalted to honors, become rich, and crowned with success, which they ascribe to their own proper prudence; not being aware that the Divine Providence has the eternal salvation of man as its end, thus not his satisfaction in the world, viz., opulence and eminence, wherein the generality, during the life of the body, place essential happiness; when yet the case is not so, inasmuch as eminence generally begets self-love, and opulence the love of the world, thus what is contrary to love to God, and to charity towards the neighbor: wherefore such things are given to the wicked; and also to the good, if they do not disagree and withdraw them from heaven. Moreover, the Lord provides His ends by means of the wicked as well as of the good; for He moves the wicked to do good to their neighbor, their country, and the church, by their own loves; for the wicked desire to be in eminence, to procure gain, and therefore they wish to seem upright and zealous; and from this desire, as from a fire, they are more strongly excited to do such goods than the upright. It is also permitted to the wicked to believe that all things are of their own prudence, and that the Divine Providence is not, or is merely universal. Inasmuch as they are not willing to perceive any otherwise, and that they may execute such things as are conducive to the public good, successes are also given them according to their thoughts; these successes are greater incitements to them, in consequence of their ascribing them to themselves.*

6482. *I have discoursed with spirits concerning the Lord's universal government, observing that what is universal cannot possibly exist without singulars; and that without singulars, the universal is nothing: for the reason why it is called universal, is, because singulars taken together are so named, as particulars taken together are called a general; therefore to say that Providence is in the universal, and not in the singulars, is to say nothing. If any one, by Providence in the universal, means the conservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually exists; for, as is well known in the learned world, subsistence is perpetual existence, thus conservation is perpetual creation; consequently Providence is continually in singulars. Some confirm themselves in the persuasion that the universal may exist without the particulars, from the case of a king who reigns universally but not singularly: but they do not consider that royalty is attendant not only on the king himself, but also on his ministers, who are his vicegerents in such things wherein he himself is not able to act; thus the*

universal, which is of the king, is in things singular. But in the Lord's case there is no need of this, for whatsoever is in Him is infinite because it is divine; the reason why the angels are His ministers is, that they may be in active life, and thence in happiness; nevertheless the ministries which they fulfil are not from them, but from influx from the Lord; which the angels also unanimously confess.

6483. *From what has been now said it may also be manifest that the universal is entirely according to the singulars; if these be less singular, the universal also is less elevated, but if they be more singular, the universal is hence more elevated, for the singulars cause the universal to exist, and to be called universal. Hence it may be known what is the quality of the Divine Universal, viz., that it is in the most singular things of all, for it is most elevated above all, as being Divine and Infinite.*

6484. *There was a certain one who had confirmed himself in the persuasion that nothing was of the Divine Providence, but that all and singular things were of prudence, and also from fortune and chance; he stated fortune, but he knew not what it was; he was amongst the evil subtle spirits, because he had indulged in thought more than in discourse and conversation. When he came into the other life he continued there his former life, as all are wont to do; he inquired out and imbibed all things, even magical artifices, which he supposed might be serviceable to him, and by which he might provide for himself, that of himself he might find satisfaction. I entered into discourse with him, and he said that when he did this he was in his heaven, and that it was impossible any other heaven could be given than that which he made for himself: but it was given me to reply, that his heaven is turned into hell as soon as the real heaven itself flows in to it. He was at this time in the world of spirits, and when any are in that world they are in the delights of the loves in which they had been in the world, see n. 5852. But instantly it came to pass, that heaven flowed in to his delight, whereupon he was suddenly sensible of hell, and said with horror, that this he had never believed. It was told me by good spirits that he was worse than others, because a more subtle influx flowed from him than from others. Afterwards the same spirit was reduced to the state of his infancy, and it was shewn by the Lord to the angels what his quality was at that time, and also on this occasion what was the quality of his future life, which was foreseen, and that every single thing of his life had been under the Lord's guidance, and that otherwise he would have plunged himself into the most grievous hell, if the continual Providence of the Lord had ceased for a moment; this may be presented visibly to the angels. He was also asked whether he had ever thought about eternal life: he said that he had not believed it, and that he had rejected everything of the sort, because he saw so much confusion, that the*

righteous suffered, and the wicked gloried, with other things of a similar kind ; also because he saw that brute animals had similar senses, similar life, and also similar observation and prudence ; thus he believed that he should die as they did ; he said likewise he was in the utmost amazement when he perceived that he lived after death.

6485. *I have discoursed with good spirits concerning the Divine Providence, and man's own proper prudence ; and they instructed me on the subject by a representative familiar amongst them, viz., by a mote scattered and rare in the atmosphere, saying that man's own proper prudence is to the Divine Providence as that mote is to the universal atmosphere, which mote is respectively nothing and also falls down. They added, that they who attribute all things to their own proper prudence, are like those who wander in thick forests, but do not know the way out ; and if they find it, they attribute it either to their own prudence or to fortune. They further said that all contingencies are of Providence, and that Providence acts silently and secretly for several reasons ; if it acted openly man could not in any case be reformed.*

6486. *I have heard the angels discoursing together about the Lord's Providence ; I understood indeed their discourse, but little of it can be described, because it was continually joined to celestial representatives, which it is impossible to express except very partially. They discoursed wisely, saying that the Lord's Providence is in the most singular of all things, but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided for ; and that the case herein is like that of a person who builds a palace,—he first collects materials of every kind, and casts them together into heaps, where they lie without any order, whilst it is only in the understanding of the architect what sort of palace is to be thence erected.*

6487. *When I was discoursing with the angels concerning the Divine Providence, there were spirits also present who impressed on themselves some idea concerning fate or absolute necessity ; for which they supposed that the Lord acted, because He cannot proceed otherwise than according to things most essential, thus according to those things which are of the most perfect order ; but it was shewn them that man has freedom, and that if he has freedom it is not from necessity. This was illustrated by the case of houses which are to be built, in that the bricks, mortar, sand, stones for pedestals and pillars, also the timbers, beams, and several things of the like nature, are brought together, not in that order in which the house is to be constructed, but according to pleasure, and that the Lord alone knows what sort of a house may thence be built. All those things, which are from the Lord, are most essential, but they do not follow in order from necessity, but in application to the freedom of man.*

6488. *There was a discourse concerning predestination, and*

many of the spirits, from principles imbibed in the world, were in the opinion that some are predestinated to heaven and some to hell; but I heard a reply from heaven, that no one in any case is predestinated to hell, but that all are predestinated to life eternal.

6489. *The Providence of the Lord is conjoined with foresight (prævidentia,) and one is not given without the other; for evils are foreseen, and goods are provided; and the evils which are foreseen are continually bent towards good by the provident arrangement of the Lord, for the divine end to good reigns universally. Hence neither is anything permitted except for an end, that hence some good may come forth; but whereas man has freedom, to the intent that he may be reformed, he is bent from evil to good so far as he suffers himself to be bent in freedom, and continually from the most grievous hell, into which he labors by every endeavor to plunge himself into a milder if he cannot be led to heaven.*

6490. *Unless the Lord's Providence was in the most single things, it would be totally impossible for man to be saved, or indeed to live, for life is from the Lord, and all the moments of life have a series of consequences into eternity. On a time it was given me manifestly to perceive the sphere of ends, which is of Providence from the Lord.*

6491. *That the Lord's Providence is infinite, and respects eternity, may be manifest from the formation of embryos in the womb, where those parts which are to come are continually delineated and projected, so that one is always a plane for another, and this without any error, until the embryo is formed; afterwards also, when it is born, one thing is prepared successively to another and for another, that a perfect man may exist, and at length such a man as to be capable of receiving heaven. If each single thing be thus provided, during man's conception, birth, and growth, how much more is this the case as to his spiritual life?*

6492. *In a dream my father appeared to me, and I discoursed with him, saying, that when a son becomes competent to judge for himself, he ought not to acknowledge his father for a father, as heretofore; for the reason why a father is to be acknowledged during education is, because he is then in the place of the Lord, nor does a son know at that time what he ought to do, except by the direction of his father. But when he becomes competent to judge and think for himself, and seems able to direct himself of himself, in this case the Lord is his father, whose vicegerent his natural father had heretofore been. These things I spoke in my dream; when I awoke there seemed to descend from heaven a long roll fastened to rods, and tied by most beautiful woven knots colored with bright blue, the beauty whereof cannot be described; it was said that the angels gave such gifts one amongst another.*

6493. *I have often discoursed with spirits concerning fortune,*

which in the world appears as fortuitous chance, because men know not whence it is ; and in consequence of their ignorance, some deny its existence. When an accident befell me which appeared fortuitous, it was said by the angels that it befell me because such spirits were present, and that when the accident is evil, the sphere of such spirits prevailed. Evil spirits also, by their arts, had the skill to produce a sphere which gave birth to unfortunate circumstances, which appeared absolutely as if from chance. And it was further said that all things, yea, the smallest things of all, to the smallest of the smallest things, are directed by the Providence of the Lord, even as to the very steps ; and when such a sphere prevails as is contrary thereto, misfortunes happen ; and it was confirmed by them, that there is no such thing as chance ; and that apparent accident or fortune is Providence in the ultimate of order, in which all things are respectively inconstant.

6494. *During several years I have attentively observed whether fortune was anything, and I have discovered that it was, and that in such a case prudence availed nothing. All those likewise, who have long reflected on the subject, know and confess this, but they do not know whence it is : scarcely any one knows that it is from the spiritual world, when nevertheless it has its origin from that world. On a time when I was playing in company at a common game of chance with dice, the spirits attendant upon me discoursed with me concerning fortune in games, and said that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud ; and when a dusky cloud appeared to attend me, that it was impossible for me to win ; and also from that mark they predicted to me the turns of fortune in that game. Hence it was given me to know that what is attributed to fortune, even in games, is from the spiritual world ; much more what befalls man as to the vicissitudes in the course of his life ; and that what is called fortune is from the influx of Providence in the ultimates of order, where it so exists : thus that Providence is in the most single things of all, according to the Lord's words, that not even a hair falls from the head without the will of God.*

6495. *From what has been heretofore adduced it may be manifest, that influx from the Lord is immediate, and also mediate through heaven ; but the influx which is from the Lord is the good of heavenly love, thus of love towards the neighbor : in this love the Lord is present, for He loves the universal human race, and wills to save each individual to eternity ; and whereas the good of that love is from Himself, He Himself is in it, thus He is present with man, who is in the good of that love. But when man casts himself into that state, that he receives influx from hell, he then feels the life of self-love and the love of the world to be delightful, and the life of the love of his neighbor*

undelightful, unless it be in favor of himself. And whereas man, who is in this state, desires nothing but evils, and thinks nothing but fables concerning spiritual life, therefore, to prevent his acting as he desires, and speaking as he thinks, he is kept in bonds by his loves themselves, whose privation he fears; thus he is kept in bonds by the dread of the loss of honor, of gain, of reputation, and of life: into these bonds, which constitute the ultimate plane, the Lord in such case flows in, and thereby rules the man; hence he appears actually moral and civil, sometimes as an angel, nor does he occasion hurt to society and his neighbor: and should he occasion hurt, there are civil laws to punish him. But this plane is nothing in the other life; man is there in the spiritual world, consequently in the sphere of his interiors; thus in that life he is such as he had been within, not such as he appeared in externals; for externals are taken away from him, and then it is evident what his quality had been in the world, either of a devil or of an angel.

6496. *The subject will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FIFTIETH.

1. AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.

3. And forty days were fulfilled to him, because thus the days of the embalmed are fulfilled; and the Egyptians bemoaned him seventy days.

4. And the days of his bemoaning passed away: and Joseph spake unto the house of Pharaoh, saying, If now I have found grace in thy eyes, speak, I pray you in the ears of Pharaoh, saying,

5. My father adjured me, saying, Behold, I die; in my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will return.

6. And Pharaoh said, Go up and bury thy father, as he hath adjured thee.

7. And Joseph went up to bury his father, and with him

went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. .

8. And all the house of Joseph, and his brethren, and his father's house ; only their infants, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him also chariots and horsemen ; and it was a very great army.

10. And they came to the threshing-floor of Atad, which is in the passage of Jordan, and they mourned there a great and very sore lamentation, and he made a mourning for his father seven days.

11. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, and they said, 'This is a grievous mourning to the Egyptians : therefore they called the name thereof Abel-Mizraim, which is in the passage of Jordan.

12. And his sons did according as he had commanded them.

13. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre.

14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hold us in hatred, and in requiting, will requite us all the evil, which we have done unto him.

16. And they charged Joseph, saying, Thy father commanded before he died, saying :

17. Thus shall ye say unto Joseph, Forgive, I pray thee, the transgression of thy brethren, and their sin, for they have recompensed evil unto thee ; and now forgive, we pray thee, the transgression of the servants of the God of thy father. And Joseph wept as they spake unto him.

18. And his brethren also went and fell down before him, and said, Behold, we are to thee for servants.

19. And Joseph said unto them, Fear not, for am I instead of God ?

20. And ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people.

21. And now fear ye not ; I will sustain you, and your infants. And he comforted them, and spake to their hearts.

22. And Joseph dwelt in Egypt, he and his father's house : and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's sons of the third generation ; the sons of Machir, also the son of Manasseh were born upon Joseph's knees.

24. And Joseph said unto his brethren, I die, and God in visiting will visit you, and will cause you to come up out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph adjured the sons of Israel, saying, In visiting, God will visit you, and ye shall cause my bones to come up from hence.

26. And Joseph died, a son of an hundred and ten years; and they embalmed him, and he was placed in an ark in Egypt.

THE CONTENTS.

6497. AFTER having treated of Abraham, Isaac, and Jacob, by whom in the supreme sense the Lord is represented, the subject now treated of in this last chapter, in the internal sense, is concerning the church; that after the celestial church perished, a spiritual church was established by the Lord; its beginning and progress are described in the internal sense; and at the end of the chapter, the end of that church; and that in its place only the representative of a church was established amongst the posterity of Jacob.

THE INTERNAL SENSE.

6498. Verses 1—3. *AND Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled to him, because thus the days of the embalmed are fulfilled, and the Egyptians bemoaned him seventy days. And Joseph fell upon his father's face,* signifies the influx of the internal principle into the affection of good: *and wept upon him,* signifies sorrow: *and kissed him,* signifies first conjunction: *and Joseph commanded his servants the physicians,* signifies preservations from the evils which obstructed: *to embalm his father,* signifies lest he should be infected with any contagion: *and the physicians embalmed Israel,* signifies the effect to preserve the good which is from truth: *and forty days were fulfilled to him,* signifies states of preparation by temptations: *because thus the days of the embalmed are fulfilled,* signifies that those states are of preservation: *and the Egyptians bemoaned him,* signifies the sadness of the scientifics of the church: *seventy days,* signifies a full state.

6499. Verse 1. *And Joseph fell upon his father's face.*—That hereby is signified the influx of the internal principle into

the affection of good, appears (1.) from the signification of *falling upon the face* of any one, as denoting influx; (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224; (3.) from the signification of *face*, as denoting affection, see n. 4796, 4797, 5102; and (4.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good, or the good of truth, see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. Hence it is evident, that by Joseph falling upon the face of his father, is signified influx of the internal principle into the affection of spiritual good. Influx of the internal principle into the affection of spiritual good is signified, because the subject here treated of in the internal sense is, that a spiritual church was established by the Lord; for by Israel is signified the good of truth or spiritual good, and this good constitutes the spiritual church, therefore also by Israel that church is signified, see n. 4286, 6426. To the intent that this good may exist, there must be influx from the internal celestial principle, which is represented by Joseph; for without influx from that principle, spiritual good is not good, because it is of no affection. In what follows, in the internal sense, the subject is also continued concerning the establishment of that church, n. 6497. The reason why that church is described by Israel now dead and presently to be buried, is because in the internal sense by death is not signified death, nor by burial, burial: but by death is signified new life, n. 3498, 3505, 4618, 4621, 6036, and by burial, regeneration, n. 2916, 2917, 5551.

6500. *And wept upon him.*—That hereby is signified sorrow, appears without explanation. By the sorrow here signified by weeping, is not meant, in the internal sense, sorrow on account of death (as it is in the external), but on account of the good of the spiritual church, that it cannot be elevated above the natural principle. For the Lord flowing in through the internal principle continually wills to perfect that good, and to draw it towards Himself, but still it cannot be elevated to the first degree of good, which is of the celestial church; as the man of the spiritual church is respectively in an obscure principle, and reasons concerning truths whether they are truths, or confirms those things which are called doctrine; and this without the perception whether what he confirms be true or not true; and when he has confirmed it in himself, he believes that it is altogether true, although it may be false. For there is nothing which cannot be confirmed, this being the work of ingenuity, not of intelligence, still less of wisdom; and the false may be confirmed more easily than the truth, because it favors the lusts, and is in accordance with the fallacies of the senses. Inasmuch as the man of the spiritual church is of such a quality, he cannot by any means be elevated above the natural principle; hence

then comes the sorrow signified by the expression, "Joseph wept upon him."

6501. *And kissed him.*—That hereby is signified first conjunction, appears from the signification of *kissing*, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4353, 5929, 6260. In the present case, it denotes first conjunction, because a closer conjunction is treated of in what follows.

6502. Verse 2. *And Joseph commanded his servants the physicians.*—That hereby is signified preservation from the evils which obstructed conjunction, appears (1.) from the signification of *commanding*, as denoting to flow in, see n. 5732; (2.) from the representation of *Joseph*, as denoting the internal principle, see just above, n. 6499; and (3.) from the signification of *physicians*, as denoting preservation from evils; that it is from the evils which obstructed conjunction (concerning which conjunction, see just above, n. 6501), appears from the series. Hence it is evident, that by Joseph commanding his servants the physicians, is signified influx from the internal principle concerning preservation from the evils which obstructed conjunction. Physicians signify preservation from evils, because in the spiritual world diseases are evils and falses, spiritual diseases being nothing else; for evils and falses take away health from the internal man, and induce sicknesses in the mind, and at length pains; nor is anything else signified in the Word by diseases. That in the Word, physicians, the art of physic, and medicines, signify preservations from evils and falses, is manifest from the passages where they are named, as in Moses, "If hearing thou wilt hear the voice of thy God, and wilt do that which is good in his eyes, and wilt give ear to his commandments, and wilt keep all his statutes, I will not put upon thee any *disease* which I have put upon the Egyptians, because *I Jehovah am thy physician*," (Exod. xv. 26;) Jehovah the physician denotes the preserver from evils, for these are signified by the diseases upon the Egyptians. That the diseases upon the Egyptians signify evils and falses originating in reasonings from scientifics and fallacies concerning the arcana of faith, will be shewn, by the divine mercy of the Lord, when those diseases come to be treated of: that spiritual things are signified, is evident from this consideration, that it is said, if they would hear the voice of God, would do good, would give ear to the commandments, and would keep the statutes, that in this case those diseases shall not be upon them. In the same sense also the Lord calls himself a physician in Luke, where he says, "*They that are whole need not a physician*, but they that are sick; I came not to call the righteous, but sinners to repentance," (v. 31, 32;) in this passage also physician denotes a preserver from evils, for by the whole, or healthy, are meant the righteous, and by the sick, sinners. And in Jeremiah,

"Is there no *balm* in Gilead, *is there no physician there?* why then has not *health* gone up to the daughter of my people?" (viii. 22;) where physician denotes preservation from falses in the church, for the health of the daughter of my people is the truth of doctrine there. That healings, cures, remedies, and medicines are not spoken of in the Word in a natural but in a spiritual sense, is evident from Jeremiah, "Wherefore hast thou smitten us, *that we have no remedy*; we wait for peace, but there is no good, *a time of healing*, but behold terror," (xiv. 19; viii. 15.) Again, "I will cause to come up to him *health and cure*, and *I will heal them*, and I will reveal to them the crown of peace and truth," (xxxiii. 6.) Again, "There is none that judgeth thy judgment *for health*, thou hast no medicines of restoration," (xxx. 13.) Again, "Go up into Gilead, and take *balm*, O virgin daughter of Egypt; in vain hast thou multiplied *medicines*, there is no *healing* for thee," (xlv. 11.) And in Ezekiel, "Near the river upon the bank thereof, on this side and on that, there came up every tree of food, whose leaf falleth not off, neither is the fruit thereof consumed; it is brought forth again in its months, because the waters thereof issue out of the sanctuary; whence its fruit is for food, and *its leaf for medicine*," (xlvii. 12.) The subject here treated of by the prophet is the new house of God, or the new temple, by which is signified a new church, and in the interior sense the Lord's spiritual kingdom; wherefore *the river* upon whose bank came up every tree of food, signifies those things which are of intelligence and wisdom, see n. 108, 109, 2702, 3051; *trees*, the perceptions and conjunctions of good and truth, n. 103, 2163, 2682, 2722, 2972, 4552; *food*, the goods and truths themselves, n. 680, 4459, 5147, 5293, 5576, 5915; *waters* issuing out of the sanctuary, the truths which constitute intelligence, n. 2702, 3058, 3424, 4976, 5668; the *sanctuary*, celestial love, in the supreme sense the Divine Human (principle) of the Lord, from whom is that love; the *fruits* which are for food signify the goods of love, n. 913, 983, 2846, 2847, 3146; the *leaf* which was for medicine signifies the truth of faith, n. 885: hence it is evident what *medicine* signifies, viz., that which preserves from falses and evils; for when the truth of faith leads to the good of love, it preserves, because it withdraws from evils.

6503. *To embalm his father*.—That hereby is signified lest he should be infected with any contagion, appears (1.) from the signification of *embalming*, as denoting the means of preservation from contagion; and (2.) from the representation of *Israel*, who is here the *father*, as denoting the good of the spiritual church, see above, n. 6499: hence it is evident, that by embalming his father is signified the means of preservation, lest the good of the spiritual church should be infected with any con-

tagion. The reason why embalming signifies the means of preservation from contagion is, because the purpose of embalming bodies was to preserve them from decay. The means of the preservation of spiritual good from contagion is also treated of in what presently follows.

6504. *And the physicians embalmed Israel.*—That hereby is signified the effect to preserve the good which is from truth, appears (1.) from the signification of *embalming*, as denoting the means of preservation from contagion, see just above, n. 6503, in the present case the effect of preservation, because it is said, “they embalmed;” (2.) from the signification of *physicians*, as denoting preservation from evils, see above, n. 6502; and (3.) from the representation of *Israel*, as denoting spiritual good, which is the same as the good derived from truth, see also above, n. 6499.

6505. Verse 3. *And forty days were fulfilled to him.*—That hereby is signified a state of preparation by temptations, appears (1.) from the signification of the number *forty*, as denoting temptations, see n. 730, 862, 2272, 2273; and (2.) from the signification of *days*, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850. That they are states of preparation is signified by those days being fulfilled to him; for by the fulfilling of those days, preparation was made that the bodies might be preserved from decay; in the spiritual sense, that souls might be preserved from the contagion of evil. That evils and falses are removed by means of temptations, and that man is thereby prepared to receive truths and goods, see n. 868, 1692, 1717, 1740, 2272, 3318, 4341, 4572, 5036, 5356, 6144.

6506. *Because thus the days of the embalmed are fulfilled.*—That hereby is signified that those states are of preservation, appears (1.) from the signification of *days*, as denoting states, see just above, n. 6505; and (2.) from the signification of being *embalmed*, as denoting the means of preservation, see also above, n. 6503.

6507. *And the Egyptians bemoaned him.*—That hereby is signified the sadness of the scientifics of the church, appears (1.) from the signification of *bemoaning*, as denoting the height of sadness, and the representative of internal mourning, see n. 3801, 4786; and (2.) from the representation of the *Egyptians*, as denoting the scientifics of the church, see n. 4749, 4964, 4966. The sadness of the scientifics of the church, signified by the Egyptians bemoaning Israel, does not mean sadness on account of his death, for this sense is the sense of the letter; but it here signifies sadness because the good of the church, represented by Israel, left the scientifics, which are the external things of the church, when it ascended from them to the internal of the church, which is the good of truth; for in this case

it no longer views scientifics attaching to itself (*apud se*), as heretofore, but below itself. For when the truth of the spiritual church becomes good, a turning is effected, and then it no longer looks at truths from truths, but from good; this turning has been occasionally treated of before. Hence comes sadness: and also on this account, that in this case another order takes place amongst scientifics, which is not effected without pain.

6508. *Seventy days*.—That hereby is signified a full state, appears from the signification of *seventy*, for this number involves the same as seven, which signifies an entire period from beginning to end, thus a full state, see n. 728, 2044, 3845; that in the Word numbers signify things, see n. 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; and that numbers multiplied signify the same as the simple numbers from which they are compounded, see n. 5291, 5335, 5708; thus seventy the same with seven. That seventy denotes an entire period, thus a full state, is evident also from the following passages, "It shall come to pass in that day, Tyre shall be given up to oblivion *seventy years*, according to the days of one king. *At the end of seventy years* it shall be unto Tyre as the song of a harlot; for it shall come to pass, *at the end of seventy years*, Jehovah shall visit Tyre," (Isaiah xxiii. 15, 17;) Tyre denotes the knowledges of good and truth which are of the church, n. 1201, which should be given to oblivion; seventy years denote an entire period from beginning to end; according to the days of one king, denotes the state of truth within the church, for days are states, n. 6505, and king is truth, n. 1672, 2015, 2069, 3009, 5044, 5068, 6148. Every one who weighs the matter may see that by Tyre in the above passage is not meant the city of Tyre; and that without the internal sense it cannot be comprehended what is meant by Tyre being given up to oblivion seventy years, and that this should be according to the days of one king; and so of the rest. And in Jeremiah, "The whole earth shall be for a desolation, for a devastation; and these nations shall serve the king of Babel *seventy years*; and it shall come to pass, when the *seventy years* shall be fulfilled, I will visit their iniquity upon the king of Babel, and upon this nation," (xxv. 11, 12; xxix. 10;) seventy years denote a full state of desolation and devastation; this was signified by the captivity of seventy years which the Jewish people endured. And in Daniel, "Seventy weeks are determined upon thy people, and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring the justice of ages, and to seal up the vision and the prophet, and to anoint the Holy of holies," (ix. 24,) where seventy manifestly denotes a full state, thus an entire period, before the Lord was to come, whence it is said of Him, that He came in the fulness of time. That seventy weeks denote a full state, is evident from all the particulars con-

tained in that verse, viz., that so many were determined to finish the transgression, also to expiate iniquity, and to bring the justice of ages, to seal up the vision and the prophet, to anoint the Holy of holies; each of these things involves fullness. The like is involved in what follows immediately afterwards in the same chapter, "Know therefore and understand, from the going forth of the word even to restore and build up Jerusalem, even to Messiah the prince, are *seven weeks*," (verse 25,) where seven denote a full state; that seven as well as seventy signify a full state, may be seen just above; Jerusalem in this passage manifestly denotes a new church, for Jerusalem on this occasion was not built, but destroyed.

6509. Verses 4—6. *And the days of his bemoaning passed away; and Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father adjured me, saying, Behold, I die; in my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will return. And Pharaoh said, Go up, and bury thy father, as he hath adjured thee. And the days of his bemoaning passed away*, signifies that the states of sorrow were accomplished: *and Joseph spake unto the house of Pharaoh*, signifies influx of the internal principle into the natural mind: *saying, If now I have found grace in your eyes*, signifies that he may be well received: *speak, I pray you, in the ears of Pharaoh, saying*, signifies solicitation to consent: *My father adjured me*, signifies that he has the church at heart: *saying, Behold, I die*, signifies that it ceased to be: *in my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me*, signifies that it was to be raised up again where the former church had been: *now therefore let me go up, I pray thee, and bury my father*, signifies resuscitation of the church there by the internal principle: *and I will return*, signifies presence in the natural mind: *and Pharaoh said, Go up, and bury thy father*, signifies affirmation that the church be raised up again: *as he hath adjured thee*, signifies because he has it at heart.

6510. Verse 4. *And the days of his bemoaning passed away*.—That hereby is signified that the states of sorrow were accomplished, appears (1.) from the signification of *passing away*, as denoting what is accomplished; and (2.) from the signification of *days of bemoaning*, as denoting states of sorrow, see above, n. 6500; that days denote states, see n. 6505.

6511. *And Joseph spake unto the house of Pharaoh*.—That hereby is signified influx of the internal principle into the natural mind, appears (1.) from the signification of *speaking*, as denoting influx, see n. 2951, 5481, 5743, 5797; (2.) from the representation of *Joseph*, as denoting the internal principle, see

above, n. 6499; (3.) from the representation of *house*, as denoting the mind, see n. 4973, 5023; and (4.) from the representation of *Pharaoh*, as denoting the natural principle, see n. 5160, 5799, 6015. Hence it is evident, that by Joseph speaking to the house of Pharaoh is signified influx of the internal principle into the natural mind.

6512. *Saying, If now, I have found grace in your eyes.*—That hereby is signified that he may be well received, appears from the signification of *finding grace in the eyes*, as being a form of insinuation, thus that he may be well received, see n. 4975, 6178.

6513. *Speak, I pray you, in the ears of Pharaoh, saying.*—That hereby is signified solicitation to consent, appears (1.) from the signification of *speak, I pray you*, as denoting solicitation; and (2.) from the signification of *ears*, as denoting obedience, see n. 2542, 3869, 4551, 4652—4660, in the present case consent, because it is to the king. Obedience also is consent, but it is called obedience when applied to those of inferior rank, and consent when applied to those of higher rank.

6514. Verse 5. *My father hath adjured me.*—That hereby is signified that he has the church at heart, appears (1.) from the representation of *Israel*, who is here the *father*, as denoting the spiritual church, see n. 4286, 6426; and (2.) from the signification of *adjuring*, as denoting to bind inwardly, in the present case to have at heart, for he who binds inwardly, and thus by conscience, does it because he has it at heart; hence this is here signified by adjuring.

6515. *Saying, Behold, I die.*—That hereby is signified that the church ceased to be, appears from the signification of *dying*, as denoting no longer to be, see n. 494, and as denoting the last time of the church, when it expires, n. 2908, 2917, 2923.

6516. *In my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me.*—That hereby is signified that the church was to be raised up again, where a former church had been, appears (1.) from the signification of a *sepulchre*, and of *burying*, as denoting resurrection, see n. 5551; and (2.) from the signification of the *land of Canaan*, as denoting the Lord's kingdom and church, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447. The reason why Jacob was willing to be buried in the land of Canaan, where Abraham and Isaac were buried, and not elsewhere, was, because his posterity were to possess it, and thus he would lie amongst his own people; but in the internal sense this was not signified, but something else, viz., regeneration and resurrection, because the church was there; for by burial, in the internal sense, is signified regeneration and resurrection, see n. 2916, 2917, 4621, 5551; by the land of Canaan, the church, as is evident from the passages here above cited; and by Abraham, Isaac, and

Jacob, the Lord as to the Divine (principle) itself, and the Divine Human, and in the respective sense the Lord's kingdom as to its internal and external, see n. 1965, 1989, 2011, 3245, 3305, 4615, 6098, 6185, 6276; this now in the internal sense is signified by their burial there; hence amongst the Jews, who believe in a resurrection, there still remains an opinion, that although they are buried elsewhere, they shall nevertheless rise again there. The reason why it is said, that the church will be raised again *where a former church had been*, is, because the Lord's church from the most ancient times had been there, see n. 3686, 4447, 4454, 4516, 4517, 5136: hence also it was that Abraham was ordered to go thither, and that the posterity of Jacob were introduced thither; not because that land was more holy than other lands, but because from the most ancient times all the places therein, provinces and cities, as well as mountains and rivers, were representative of such things as are of the Lord's kingdom, and the names themselves, which were given them, involved such things; for every name which is given from heaven to any place or person involves what is celestial and spiritual; and when it is given from heaven it is then perceived there; and the most ancient church, which was celestial, and had communication with heaven, gave the names. The reason, therefore, why the church was again to be established there, was, because the Word was to be given, in which all things, collectively and individually, might be representative and significative of spiritual and celestial things, and thus the Word might be understood in heaven as well as on earth; which could not possibly have been the case, unless the names of places and of persons were also significative. Hence it is, that the posterity of Jacob were introduced thither, and hence prophets were there raised up by whom the Word was written; and also on this account, the representative of a church was instituted amongst the posterity of Jacob. Hence it is evident, why it is said that a church was to be raised up again where a former church had been. That the names contained in the Word signify things, see n. 1224, 1264, 1876, 1888, 4442, 5225, besides several other places, where the significations of the names have been explained: but that those names are perceived in heaven as to their signification, and this without instruction, is an arcanum which no one has heretofore known; wherefore it may be expedient to declare it. Whilst the Word is reading, the Lord flows in and teaches; there are also (what is wonderful) scriptures in the spiritual world, which I have occasionally seen, and which I was able to read, but not to understand; nevertheless, they are clearly understood by good spirits and angels, because they are in agreement with their universal language; and it has been given me to know, that every single expression therein, even to each syllable, involves such things as are of that

world, thus spiritual things; and that they are there perceived by their aspiration, and from the affection resulting from the pronounciation of them, thus from a milder or harsher modification; but this possibly scarcely any one will believe. This discovery is made, to the intent it may be known, that names in the Word, inasmuch as they are inscribed in heaven, are instantly perceived there as to their signification.

6517. *Now, therefore, let me go up, I pray thee, and bury my father.*—That hereby is signified the resuscitation of the church there by the internal principle, appears (1.) from the signification of *being buried*, as denoting resuscitation, see just above, n. 6516; (2.) from the representation of *Israel*, who is here the *father*, as denoting the church, see also above, n. 6514; and (3.) from the representation of *Joseph* (who says this of himself), as denoting the internal principle, see n. 6499.

6518. *And I will return.*—That hereby is signified presence in the natural mind, appears from the signification of *returning*, as denoting presence; for in the internal sense, to depart and to go, signify to live, see n. 3335, 4882, 5493, 5605; hence to return or to come again denotes the presence of life there from whence departure was made, for the mind is still present there. The reason why it denotes presence in the natural mind, is, because by the land of Egypt, to which he was to return, is signified the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

6519. Verse 6. *And Pharaoh said, Go up, and bury thy father.*—That hereby is signified affirmation that the church may be raised up again, appears from what was said just above, where the like words occur; that it denotes affirmation, is evident.

6520. *As he hath adjured thee.*—That hereby is signified that he has it at heart, appears from the signification of *adjuring*, as denoting to have at heart, see above, n. 6514.

6521. Verses 7—9. *And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their infants, and their flocks, and their herds, they left in the land of Goshen. And there went up with him also chariots, and horsemen; and it was a very great army. And Joseph went up to bury his father, signifies the internal principle for the re-establishment of the church: and with him went up all the servants of Pharaoh, signifies that it adjoined to itself the scientifics of the natural principle: the elders of his house, signifies which were in agreement with good: and all the elders of the land of Egypt, signifies that they were in agreement with truth: and all the house of Joseph, signifies the celestial things of the spiritual principle: and his brethren, signifies the truths thence derived: and his father's house, signifies spiritual good: only*

their infants, signifies innocence : *and their flocks*, signifies charity : *and their herds*, signifies exercises of charity : *they left in the land of Goshen*, signifies that they were in the inmost of the scientifics of the church : *and there went up with him also chariots*, signifies doctrinals : *and horsemen*, signifies intellectual things : *and it was a very great army*, signifies truths and goods conjoined.

6522. Versc 7. *And Joseph went up to bury his father.*—That hereby is signified the internal principle for the re-establishment of the church, appears (1.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499, (2.) from the signification of being *buried*, as denoting resuscitation, see n. 6516, thus re-establishment, because it is predicated of the church ; and (3.) from the representation of *Israel*, who is here the *father*, as denoting the church, see n. 4286, 6426.

6523. *And with him went up all the servants of Pharaoh.*—That hereby is signified that it adjoined to itself the scientifics of the natural principle, appears (1.) from the signification of *going up with him*, as denoting to adjoin to himself ; for as it was by his command that they went up, he adjoined them to himself. (2.) From the signification of the *servants of Pharaoh*, as denoting the scientifics of the natural principle ; for by *Pharaoh* is represented the natural principle in general, see n. 3160, 5799, 6015 ; and whereas in the natural principle there are scientifics, these are signified by his servants, as also by the Egyptians, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 6004, 5700, 5702.

6524. *The elders of his house.*—That hereby is signified which were in agreement with good, appears (1.) from the signification of *elders*, as denoting the chief things of wisdom, thus agreeing with good, of which we shall speak presently ; and (2.) from the signification of *house*, as denoting good, see n. 2559, 3652, 3720, 4982. Elders denote the chief things of wisdom, because in the Word old men signify such as are wise, and in the sense abstracted from person, wisdom ; inasmuch as the twelve tribes of Israel signified all truths and goods in the complex, there were set over them princes, and also elders ; by princes, were signified primary truths, which are of intelligence ; and by elders, the chief things of wisdom, thus which are of good. That princes signify primary truths which are of intelligence, may be seen, n. 1482, 2089, 5044 ; but that elders signify the chief things of wisdom, and old men wisdom, is evident from the following passages, “They shall extol Jehovah in the congregation of the people, and praise him in the assembly of the old men,” (Psalm cvii. 32,) where the congregation of the people denotes those who are in the truths of intelligence, for congregation is predicated of truths, n. 6355, and also people,

n. 1259, 1260, 2928, 3295, 3581 ; the assembly of the old men denotes those who are in the good of wisdom ; for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth, n. 1535. Again, "*I am wiser than the old*, because I have kept thy commandments," (Psalm cxix. 100,) where the old manifestly denote the wise. In like manner in Job, "*In the old there is wisdom, in length of days intelligence*," (xii. 12.) And in Moses, "*Thou shalt rise up before the hoary head, and shalt honor the faces of the old*," (Levit. xix. 32 ;) this command was given, because the old represented wisdom. And in the Revelation, "On the thrones I saw *four and twenty elders sitting*, clothed in white garments, and they had on their heads golden crowns," (iv. 4 ;) elders denote those things which are of wisdom, and thus of good ; that elders denote those things, is evident from the description that they sat on thrones, were clothed in white garments, and had golden crowns on their heads ; for thrones denote the truths of intelligence derived from the good of wisdom, n. 5313, in like manner white garments ; that garments denote truths, see n. 1073, 4545, 4763, 5248, 5954, and that white is predicated of truth, n. 3301, 5319 ; the golden crowns on their heads denote the goods of wisdom, for gold is the good of love, n. 113, 1551, 1552, 5658 ; and the head denotes the celestial principle, where wisdom is, n. 4938, 4939, 5328, 6436. They who are in the third or inmost heaven, thus nearest the Lord, are called wise ; but they who are in the middle or second heaven, thus not so near Him, are called intelligent. Again, "All the angels stood about the throne, and the *elders*, and the four beasts," (Rev. vii. 11,) where also elders denote those things which are of wisdom. So likewise in the following passages, "The boy shall lift up himself *against the old man*, and the despised against the honorable," (Isaiah iii. 5.) Again, "Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and before *his elders* in glory," (xxiv. 23.) And in Jeremiah, "My priests and *my elders* have expired in the city, because they have sought food for themselves wherewith to refresh their soul," (Lam. i. 19.) Again, "Her king and *her princes* are among the Gentiles, there is no law ; the *elders of the daughter of Zion* sit upon the earth, and are silent," (Lam. ii. 9, 10.) Again, "They have ravished the women in Zion, the virgins in the cities of Judah ; princes are hanged up by their hands, *the faces of the old men were not honored, the elders* have ceased from the gate," (Lam. v. 11, 12, 14.) And in Ezekiel, "Misery shall come upon misery, and rumour shall be upon rumour ; therefore they shall seek a vision from the prophet, but the law hath perished from the priest, and *counsel from the elders* ; the king shall mourn, and the prince shall be clothed with astonishment," (vii. 26, 27.) And in Zechariah, "There shall yet dwell *old men and women* in the streets of

Jerusalem, and a man in whose hand is his staff on account of the multitude of days," (viii. 4.) That elders might represent those things which are of wisdom, there was taken from the spirit of Moses, and given to them, whence they prophesied (Numb. xi. 16, and the following verses). In the opposite sense, elders denote those things which are contrary to wisdom (Ezek. viii. 11, 12).

6525. *And all the elders of the land of Egypt.*—That hereby is signified which were in agreement with truth, appears (1.) from the signification of *elders*, as denoting the chief things of wisdom, thus the things in agreement with good, see just above, n. 6524, in the present case they are in agreement with truth, for the things which are in agreement with good, are in agreement also with truth. (2.) From the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301, thus also where truths are, for scientifics are the truths of the natural mind, and when they are truths they are called scientific truths.

6526. Verse 8. *And all the house of Joseph.*—That hereby are signified the celestial things of the spiritual principle, appears from the representation of *Joseph*, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963, 5307, 5331, 5332: hence the house of Joseph denotes the celestial things of the spiritual principle.

5527. *And his brethren.*—That hereby are signified the truths thence derived, appears from the representation of the *sons of Israel*, who are here the *brethren* of Joseph, as denoting spiritual truths, see n. 5414, 5879, 5951; these truths are also from the internal celestial principle, which is Joseph, but through spiritual good, which is Israel.

6528. *And his father's house.*—That hereby is signified spiritual good, appears from the representation of *Israel*, who is here the *father*, as denoting spiritual good, see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833: hence his house denotes in the complex all the things of that good.

6529. *Only their infants.*—That hereby is signified innocence, appears from the signification of *infants*, as denoting innocence, see n. 430, 3183, 5608.

6530. *And their flocks.*—That hereby is signified charity, appears from the signification of *flocks*, as denoting the interior good of charity, see n. 5913, 6048.

6531. *And their herds.*—That hereby are signified the exercises of charity, appears from the signification of *herds*, as denoting the exterior goods of charity, see n. 2566, 5913, 6048, thus the exercises thereof, for these are the exterior goods of charity.

6532. *They left in the land of Goshen.*—That hereby is signified that they were in the inmost of scientifics, appears from

the signification of the *land of Goshen*, as denoting the midst or inmost in the natural principle, where the scientifics of the church are, see n. 5910, 6028, 6031, 6068. That the interior and exterior goods of innocence and charity (n. 6529—6531), were in that inmost, is signified by leaving the infants, the flocks, and herds in the land of Goshen; for the things which are left anywhere, are there, thus by *their leaving*, in the internal sense, is not signified to leave, but to be there, viz., in the inmost of the scientifics of the church, which is the land of Goshen.

6533. Verse 9. *And there went up with him also chariots.*—That hereby are signified doctrinals, appears from the signification of *chariots*, as denoting doctrinals, see n. 5321, 5945.

6534. *And horsemen.*—That hereby are signified intellectual things, appears from the signification of *horsemen*, as denoting those things which are of the intellect, for by horse is signified the intellectual principle, see n. 2760—2762, 3217, 5321, 6125. That horsemen denote those things which are of the intellect, may be manifest from the following passages, “Jehovah alone did lead him, *he caused him to ride upon the high places of the earth*,” (Deut. xxxii. 12, 13,) speaking of the ancient church; to cause to ride on the high places of the earth, denotes to gift with superior intellect. And in David, “Mount in thine honor, and *ride upon the word of truth*, and of meekness, and of justice; and thy right hand shall teach thee wonderful things,” (Psalm xlv. 4,) speaking of the Lord; to ride upon the word of truth, denotes to be in the very intellect itself of truth. Again, “Sing unto God, praise his name, extol *him that rideth upon the clouds*, by his name Jah,” (lxviii. 4,) speaking also of the Lord; clouds denote the literal sense of the Word, see Preface to Genesis xviii., n. 4060, 4391, 5922, 6343; to ride upon them denotes to be in the internal sense, where truth is in its intelligence and wisdom. And in Zechariah, “In that day I will smite *every horse* with astonishment, and *his rider with madness*, and I will open mine eyes upon the house of Judah; but *every horse of the people I will smite with blindness*,” (xii. 4;) where horse denotes the intellectual principle, and his rider the intellect. Who does not see that horse in this passage does not mean a horse, nor rider, a rider! but that such a principle is signified as can be smitten with astonishment and madness, and also with blindness; that this has relation to the intellect, is evident. That by horses and horsemen are signified intellectual things, and in the opposite sense reasonings and the falses thence derived, may be manifest from the Revelation, “I saw, when behold, a *white horse*, and *he that sat upon him* had a bow, and a crown was given to him, and he went forth conquering. Then there went forth *another bay horse*, and *to him that sat upon him* it was given to take away peace from the earth, and that they should slay each other, whence there was given to him a great dagger.

I saw, when behold, a *black horse*, and *he that sat upon him* had a pair of balances in his hand : then I saw, when behold, a *pale horse*, and *his name that sat upon him*, was Death," (vi. 2, 4—6, 8.) That in this passage, horses and they that sat upon them signify such things as are of the understanding of truth, and in the opposite sense such as are of the false principle, is evident from every particular contained in it ; the white horse and he that sat upon him, denote the understanding of truth from the Word ; that he who sat upon the white horse is the Lord as to the Word, is expressly said (Rev. xix. 11, 13, 16) ; the bay horse and he that sat upon him, denote reasonings grounded in the lusts of evil, whereby violence is done to the truths derived from the Word ; the black horse and he that sat upon it, denote the intellectual principle of truth extinguished ; and the pale horse and he that sat upon it, denote damnation thence derived. In the opposite sense, horses and horsemen denotes the intellect perverted, and the falses thence derived, as in Ezekiel, "Aholah committed whoredom under me, and she doated upon her lovers, captains and leaders, all young men of desire, *horsemen riding on horses*. Her sister Aholibah loved her neighbors the sons of Asher, captains and leaders, clothed with perfect ornament, *horsemen riding on horses*, all young men of desire," (xxiii. 5, 6, 12,) where Aholah denotes the perverted spiritual church, which is Samaria, and Aholibah denotes the perverted celestial church, which is Jerusalem ; for the Israelites, who were of Samaria, represented the spiritual church, but the Jews who were of Jerusalem represented the celestial church ; the Assyrians and sons of Asher denote reasoning against the truths of faith, n. 1186 ; horsemen riding on horses denote perverted intellect, whence come falses. And in Habakuk, "Behold, I raise up the Chaldeans, a bitter and hasty nation, marching into the breadth of the earth, to inherit habitations not their own ; whose *horses* are *swifter* than leopards, fiercer than the wolves of the evening, *that their horsemen may spread themselves*, whence *their horsemen* come from afar," (i. 6, 8,) where the Chaldeans denote those who are in falses, but in externals appear to be in truths, thus they denote the profanation of truth, as Babel denotes the profanation of good, see n. 1182, 1368 ; to march into the breadth of the earth, denotes to destroy truths ; that the breadth of the earth denotes truth, see n. 3433, 3434, 4482 ; hence it is evident that the horsemen, who spread themselves, and come from far, denote those things which are of perverted intellect, thus falses.

6535. *And it was a very great army*.—That hereby are signified truths and goods conjoined, appears from the signification of *army*, as denoting truths and goods, see n. 3488 ; and whereas in this case the truths and goods, which are signified by the elders of the house of Pharaoh, by the elders of the land of

Egypt, by the house and brethren of Joseph, and by the house of their father, were together, therefore by a very great army are here signified truths and goods conjoined.

6536. Verses 10, 11. *And they came to the threshing-floor of Atad, which is in the passage of Jordan, and there they mourned a great and very sore lamentation, and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad, and they said, This is a grievous mourning to the Egyptians: wherefore they called the name thereof Abel-Mizraim, which is in the passage of Jordan. And they came to the threshing-floor of Atad,* signifies the first state: *which is in the passage of Jordan,* signifies of initiation into the knowledges of good and truth: *and there they mourned a great and very sore lamentation,* signifies grief: *and he made a mourning for his father seven days,* signifies the end of grief: *and the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor of Atad,* signifies perception of grief by the good of the church: *and they said, This is a grievous mourning to the Egyptians,* signifies that scientifics have grief before they are initiated into the truths of the church: *wherefore they called the name thereof Abel-Mizraim,* signifies the quality of grief.

6537. Verse 10. *And they came to the threshing-floor of Atad.*—That hereby is signified the first state, appears (1.) from the signification of a *threshing-floor*, as denoting where the good of truth is; for in a threshing-floor there is corn, and by corn is signified the good derived from truth, n. 5295, 5410, and also the truth of good, n. 5959: and (2.) from the signification of *Atad*, as denoting the quality of that state, as is the case with names of places elsewhere. By the threshing-floor of Atad, is signified a state towards the good and truth of the church, because it was in the passage of Jordan; and by that passage is signified initiation into the knowledges of good and truth, of which we shall speak presently; for Jordan was the first boundary to the land of Canaan, and whereas by the land of Canaan is signified the church, therefore by Jordan are signified those things which are the first of the church, or by which entrance to the church is opened. Hence it is, that by the threshing-floor of Atad is signified the first state; and whereas the first state was signified, mourning was made near the threshing-floor, inasmuch as it was on this side Jordan, and the land of Canaan was there in sight, whereby is signified the church. That a threshing-floor signifies where the good of truth and the truth of good are, thus where the things of the church are, is manifest from Joel, "Be glad, ye sons of Zion, and rejoice in Jehovah your God; *the threshing-floors are full of corn,* and the presses overflow with new wine and oil," (ii. 23, 24,) where the sons of Zion denote truths derived from good; the threshing-floors full

of corn denote that truths and goods abound. And in Hosea, "Be not glad, Israel, because thou hast committed whoredom from under thy God, thou hast loved a harlot's hire *upon all floors of corn*; the floor and the wine-press shall not feed them, and the new wine shall lie to them," (ix. 1, 2,) where to commit whoredom and to love the hire of a harlot, denotes to falsify truths, and to love what is falsified; floors of corn denote the truths of good falsified. Inasmuch as a threshing-floor signified good and also truth, therefore at the time when they gathered from the floor, they celebrated the feast of tabernacles, of which it is thus written in Moses, "Thou shalt observe the feast of tabernacles seven days, *when thou hast gathered from thy threshing-floor*, and from thy wine-press," (Deut. xvi. 13;) the feast of tabernacles signified holy worship, thus worship grounded in good and truth, n. 3312, 4391.

6538. *Which is in the passage of Jordan.*—That hereby is signified, of initiation into the knowledges of good and truth, appears from the signification of *Jordan*, as denoting initiation into the knowledges of good and truth, thus denoting the first of the Lord's kingdom and church as to entrance, and the last as to exit, see n. 4255; that the rivers, where the land of Canaan terminated, were representative of the ultimates in the Lord's kingdom, see n. 1585, 4116, 4240. Hence it is, that by the passage of Jordan is signified initiation into the knowledges of good and truth, for these knowledges are the first things whereby man is initiated into the things of the church.

6539. *And there they mourned a great and very sore lamentation.*—That hereby is signified grief, appears from the signification of *lamentation*, as denoting grief; the grief which is here signified is the grief of initiation, see just above, n. 6537, for before the knowledges of good and truth, which are initiations, can be implanted into good, and thereby become the good of the church, there is grief, for another state must be induced in the natural principle, and the scientifics in that principle must be otherwise arranged; thus the things which man had previously loved must be destroyed, therefore also he must undergo temptations: hence the grief which is represented by the great and sore lamentation which they mourned.

6540. *And he made a mourning for his father seven days.*—That hereby is signified the end of grief, appears (1.) from the signification of *mourning*, as denoting grief before the knowledges of good and truth are implanted, see just above, n. 6539; and (2.) from the signification of *seven days*, as denoting an entire period from beginning to end, see n. 728, 2044, 3845, 6508, in the present case, therefore, denoting the end, because when those days were finished, they passed over Jordan.

6541. Verse 11. *And the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor of Atad.*

—That hereby is signified the perception of grief by the good of the church, appears (1.) from the signification of *seeing*, as denoting perception, see n. 2150, 3764, 4723, 5400; (2.) from the signification of *inhabitant*, as denoting good, see n. 2268, 2451, 2712, 3613; (3.) from the signification of the *land*, in the present case of Canaan, where the inhabitant the Canaanite dwelt, as denoting the church, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705; (4.) from the signification of *mourning*, as denoting grief, see just above, n. 6539, 6540; and (5.) from the signification of the *threshing-floor of Atad*, as denoting the first state of initiation, see n. 6537, 6538. Hence it is evident, that by the inhabitant of the land, the Canaanite, seeing the grievous mourning in the threshing-floor of Atad, is signified perception of grief by the good of the church.

6542. *And they said, This is a grievous mourning to the Egyptians.*—That hereby is signified that scientifics have grief before they are initiated into the truths of the church, appears from what has been said above, n. 6539, where these words were explained.

6543. *Wherefore they called the name thereof Abel-Mizraim.*—That hereby is signified the quality of grief appears from the signification of a *name*, and of *calling a name*, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, and that in old time names were given which signified things and states, thus quality, see n. 1946, 3422, 4298: therefore the quality itself is signified by Abel-Mizraim, by which name in the original tongue is signified *the mourning of the Egyptians*.

6544. Verses 12, 13. *And his sons did according as he had commanded them. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre. And his sons did according as he had commanded them,* signifies effect according to influx: *and his sons carried him into the land of Canaan*, signifies that the church was translated thither: *and buried him*, signifies resuscitation there: *in the cave of the field of Machpelah*, signifies the beginning of regeneration: *which Abraham had bought with the field*, signifies those whom the Lord had redeemed: *for the possession of a sepulchre from Ephron the Hittite*, signifies those who receive the truth and good of faith, and suffer themselves to be regenerated: *upon the faces of Mamre*, signifies quality and quantity.

6545. Verse 12. *And his sons did according as he had commanded them.*—That hereby is signified effect according to influx, appears from the signification of *doing*, as denoting effect; and from the signification of *commanding*, as denoting influx, see n. 5486, 5732.

6546. Verse 13. *And his sons carried him into the land of*

Canaan.—That hereby is signified that the church was translated thither, appears from the signification of *carrying*, as denoting to translate, viz., the church, for this is signified by the *land of Canaan*, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705. Why the church was translated thither, may be seen above, n. 6516.

6547. *And buried him*.—That hereby is signified resurrection there, appears from the signification of being *buried*, as denoting resurrection, see n. 5551, 6516.

6548. *In the cave of the field of Machpelah*.—That hereby is signified the beginning of regeneration, appears from the signification of the *cave of the field of Machpelah*, as denoting faith in obscurity, see n. 2935, and that Machpelah denotes regeneration, see n. 2970, thus the beginning of regeneration, for at that time faith is in obscurity.

6549. *Which Abraham had bought with the field*.—That hereby is signified those whom the Lord had redeemed, appears (1.) from the signification of *buying*, as denoting redemption, see n. 6458, 6461; (2.) from the representation of *Abraham*, as denoting the Lord, see n. 1965, 1989, 2011, 2172, 2198, 3245, 3305, 3439, 3703, 4615, 6098, 6185, 6276; and (3.) from the signification of *field*, as denoting the church, see n. 2971, 3766. Hence it is evident, that by "which Abraham had bought with the field," are signified they who are of the church, whom the Lord had redeemed.

6550. *For a possession of a sepulchre from Ephron the Hittite*.—That hereby are signified those who receive the truth and good of faith, and suffer themselves to be regenerated, appears (1.) from the signification of *sepulchre*, as denoting regeneration, see n. 2916, 2917, 5551, 6459; and (2.) from the representation of *Ephron the Hittite*, as denoting those in whom good and truth can be received, see n. 6458.

6551. *On the faces of Mamre*.—That hereby is signified quality and quantity, appears from the signification of *Mamre*, as denoting the quality and quantity of the thing to which it is adjoined, see n. 2970, 2980, 4613, 6456. That something peculiar is signified by Abraham's having bought the cave of the field of Machpelah, which is before Mamre, from Ephron the Hittite, may be manifest from this consideration, that it is so often repeated; as in Genesis, "*The field of Ephron which is in Machpelah, which is before Mamre, was made sure*," (xxiii. 17.) Again, "*After this, Abraham buried his wife in the cave of the field of Machpelah, upon the faces of Mamre*;" and again, "*The field and the cave which was in it were made sure unto Abraham for the possession of a sepulchre from the sons of Heth*," (verses 19, 20.) "*They buried Abraham in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which is on the faces of Mamre; the field which Abraham bought from the*

sons of Heth," (xxv. 9, 10.) Also, "Bury me in the cave that is in the field of Machpelah, which is on the faces of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, for the possession of a sepulchre. The purchase of the field and of the cave that is therein, was from the sons of Heth," (xlix. 30, 32;) and in this chapter, "They buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre." The peculiar thing signified by this frequent repetition in nearly the same words, is grounded in this consideration, that by Abraham, Isaac, and Jacob, is represented the Lord; by their burial is represented resurrection and resuscitation; by the cave of the field of Machpelah, the beginning of regeneration; by Ephron the Hittite, they who receive the good of faith, and suffer themselves to be regenerated; and by the sons of Heth, the spiritual church. Thus, since those things collectively signify the establishment of a spiritual church, they are so often repeated.

6552. Verse 14. *And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father. And Joseph returned into Egypt, he and his brethren,* signifies the life of the internal celestial principle and of the truths of faith in scientifics: *and all that went up with him to bury his father,* signifies all things which conduce to regeneration: *after he had buried his father,* signifies to resuscitate the church.

6553. Verse 14. *And Joseph returned into Egypt, he and his brethren.*—That hereby is signified the life of the internal celestial principle and of the truths of the church in scientifics, appears (1.) from the signification of *returning*, as denoting to live, see n. 5614, 5618; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877, 6177; (3.) from the representation of *the sons of Israel*, who are here his *brethren*, as denoting the truths of faith in the complex, see 5414, 5879, 5951; and (4.) from the signification of *Egypt*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. The life of the internal celestial principle, and of the truths of faith in scientifics, has been treated of in the chapters which treat of Joseph, in that he was made lord of the land of Egypt and governor of the house of Pharaoh; and which afterwards treat of the journeying of the sons of Jacob to Joseph, and of their coming with their father Jacob into Egypt, see 6004, 6023, 6051, 6052, 6077.

6554. *And all that went up with him to bury his father.*—That hereby are signified all things which conduce to regeneration, appears from the signification of *burying*, as denoting regeneration and resurrection, see n. 2916, 2917, 4621, 6516;

and as denoting the raising up and establishment of the church, see n. 5551, 6516. All things which conduce thereto, are signified by *all that went up with him*, for they were the whole house of Joseph, the house of his father, the elders of the house of Pharaoh, and the elders of the land of Egypt: by the house of Joseph, are signified the celestial things of the spiritual principle, n. 6526; by the house of his father, all those things which are of spiritual good, n. 6528; by the elders of the house of Pharaoh, those things which were in agreement with good, n. 6524; and by the elders of the land of Egypt, those things which were in agreement with truth; hence it is evident, that by all who went up with him to the burial are signified all things which conduce to regeneration. The reason why to bury signifies both regeneration and resurrection, and likewise the raising up and establishment of the church, is because those significations involve similar meanings; for regeneration is resurrection, inasmuch as when man is regenerated, from dead he becomes alive, and thus rises again; in like manner when the church is raised up and established in man, for this is effected by regeneration, thus by resurrection from death to life.

6555. *After he had buried his father.*—That hereby is signified to resuscitate the church, appears (1.) from the signification of *burying*, as denoting the resuscitation of the church, see just above, n. 6554; and (2.) from the representation of *Israel*, as denoting the spiritual church, see n. 4286, 6426, 6514, 6517, 6522.

6556. Verses 15—21. *And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hold us in hatred, and in requiting will requite us all the evil which we have done unto him. And they charged Joseph, saying, Thy father commanded before he died, saying, Thus shall ye say unto Joseph, Forgive, I pray thee, the transgression of thy brethren, and their sin, for they have recompensed evil unto thee; and now forgive, we pray thee, the transgression of the servants of the God of thy father. And Joseph wept as they spake unto him. And his brethren also went, and fell down before him, and said, Behold, we are to thee for servants. And Joseph said unto them, Fear not, for am I instead of God? And ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people. And now fear ye not, I will sustain you and your infants. And he comforted them, and spake to their hearts. And Joseph's brethren saw that their father was dead,* signifies principles alienated from truth and good, and perception that the church was raised up: *and they said, Peradventure Joseph will hold us in hatred,* signifies that they rejected the internal principle: *and in requiting he will requite us all the evil which we have done unto him,* signifies that punishment therefore is imminent according to desert: *and they charged*

Joseph saying, signifies influx from the internal principle and thence perception: *Thy father commanded before he died, saying*, signifies that it was from the command of the church: *Thus shall ye say unto Joseph*, signifies perception from the internal principle what ought to be done: *Forgive, I pray thee, the transgression of thy brethren, and their sin*, signifies supplication and penitence: *for they have recompensed evil unto thee*, signifies that they were averse from the good and truth which flow in: *and now forgive, we pray thee, the transgression of the servants of the God of thy fathers*, signifies penitence and the acknowledgment of the divine things of the church: *and Joseph wept while they spake unto him*, signifies reception from love: *and his brethren also went and fell down before him*, signifies the submission of those things which are in the natural principle beneath the internal: *and they said, Behold, we are to thee for servants*, signifies that they would not be at their own disposal: *and Joseph said unto them, Fear not*, signifies recreation from the internal principle: *for am I instead of God*, signifies that God will provide: *and ye thought evil upon me*, signifies that the alienated principles intend nothing but evil: *God thought it for good*, signifies that the Divine (principle) turns it into good: *to the intent to do according to this day*, signifies that it is according to order from eternity: *to make alive a great people*, signifies that hence is life to those who are in the truths of good: *and now fear ye not*, signifies that they should not be solicitous: *I will sustain you and your infants*, signifies that they should live by the internal principle from the Divine by truth which is of the understanding and good which is of the will: *and he comforted them*, signifies hope: *and spake to their hearts*, signifies confidence.

6557. Verse 15. *And Joseph's brethren saw that their father was dead*.—That hereby are signified principles alienated from truth and good, and perception that the church was raised up, appears (1.) from the signification of *seeing*, as denoting to understand and perceive, see n. 2150, 2325, 2807, 3764, 3863, 4403—4421, 4567, 4723, 5400; (2.) from the representation of the *sons of Jacob*, who are here the *brethren*, as denoting principles alienated from truth and good; for when they willed to kill, and sold Joseph, they represented these alienated principles. That this state is here signified, is evident from their words, "They said, Peradventure Joseph will hold us in hatred, and in requiting will requite us all the evil which we have done unto him;" hence it is that at this time they represented the opposite. (3.) From the signification of being *dead*, as denoting to be resuscitated, viz., the church, see n. 3326, 3498, 3505, 4618, 4621, 6036, 6221; and (4.) from the representation of *Israel*, who is here the *father*, as denoting the church, see n. 4286, 6426. Hence it is evident, that by the brethren of Joseph

seeing that their father was dead, is signified perception by the principles alienated from truth and good that the church was raised up.

6558. *And they said, Peradventure Joseph will hold us in hatred.*—That hereby is signified that they rejected the internal principle, appears (1.) from the signification of *holding in hatred*, as denoting to be averse from and to reject; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6177, 6224. Not that Joseph rejected them, but that they rejected Joseph; it is according to appearance, to attribute to the internal principle, which is Joseph, what is of the external principle, which is his brethren; in like manner as hatred and revenge are attributed to Jehovah, which yet belong to man.

6559. *And in requiting, he will requite us all the evil which we have done unto him.*—That hereby is signified that punishment is therefore imminent according to desert, appears from the signification of *requiting the evil which we have done unto him*, as denoting punishment according to desert; for requiting the evil which is done to any one, is punishment grounded in desert. It may be expedient to say how the case is with requiting evil, or with punishments, in the spiritual world, because hence the internal sense of these words is evident. If evil spirits do any evil in the world of spirits above what they have imbued by life in the world, punishers are instantly at hand, and chastise them exactly according to the degree of their excess; for the law in the other life is, that no one ought to become worse than he had been in the world. They who are punished are altogether ignorant whence those chastisers know that the evil is above what they have imbued; but they are informed that such is the order in the other life, that evil itself brings its own punishment with it, so that the evil of a deed is intimately conjoined with the evil of punishment, that is, in the evil itself is its punishment; and consequently, it is according to order, that recompensors be instantly at hand. It is done in this manner when evil spirits in the world of spirits do evil; but in their particular hells one chastises another, according to the evil which they had actually imbued in the world, for this evil they bring with them into the other life. From these considerations it may be manifested, how it is to be understood that punishment is therefore imminent according to desert, which is signified by the words, “In requiting, he will requite us all the evil which we have done unto him.” But if perchance good spirits speak or do evil, they are not punished, but pardoned, and also excused: for their end is not to speak evil, nor to do it, and they know that such things are excited in them from hell, so as to come forth without any blame of theirs; this is also perceived from their struggling against such evils, and afterwards from their grief.

6560. Verse 16. *And they charged Joseph, saying.*—That hereby is signified influx from the internal principle, and thence perception, appears (1.) from the signification of *charging*, or commanding, as denoting influx, see n. 5486, 5732; (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6177, 6224; and (3.) from the signification of *saying*, as denoting perception, see frequently above. Hence, by they charged Joseph, saying, is signified influx from the internal principle, and thence perception. The reason why their charging Joseph denotes influx from the internal principle into the external, but not from the external into the internal, is because all influx comes from an interior principle, and in no case from an exterior, see n. 6322.

6561. *Thy father commanded before he died, saying.*—That hereby is signified that it was from the command of the church, appears (1.) from the representation of *Israel*, who is here the *father*, as denoting the church, see n. 4286, 6426; (2.) from the signification of *commanding*, as denoting influx, see just above, n. 6560, in the present case denoting commandment, because of the church, thus from the Divine (Being); and (3.) from the signification of *before he died*, as denoting when as yet the church was. That it is from the command of the church, that every one ought to forgive his brother or neighbor, is manifest from the Lord's words in Matthew, "Peter said to Jesus, Lord, how often shall my brother sin against me, and I ought to forgive him? until seven times? Jesus said unto him, I say not until seven times, but until seventy times seven," (xviii. 21, 22.) But with the Jewish nation it was a rooted persuasion that they should not in any case forgive, but should account as an enemy every one who in any way had injured them, and in this case thought it allowable to hold him in hatred, to treat him wantonly, and to kill him. The reason was, because that nation was in external things alone without an internal principle, thus they were not in any commandment of the internal church. Hence it was that the brethren of Joseph were so much afraid that Joseph would hold them in hatred, and would recompense evil to them.

6562. Verse 17. *Thus shall ye say unto Joseph.*—That hereby is signified perception from the internal principle what ought to be done, appears (1.) from the signification of *saying*, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687, 5743; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6177, 6224, 6560; that it is perception *what ought to be done*, is signified by *thus ye shall say*.

6563. *Forgive, I pray thee, the transgression of thy brethren and their sin.*—That hereby is signified supplication and peni-

tence, appears from the signification of *forgive, I pray thee*, as denoting supplication; and that it also denotes penitence, is evident from the confession that they had transgressed and sinned, and likewise from what follows, that they offered themselves to Joseph for servants. Mention is made of transgression and also of sin, on account of the marriage of truth and good in every particular of the Word; for transgression signifies evil against truth, which is the lesser evil; and sin, evil against good, which is the greater: hence it is that mention is made of both; as also in other passages, as in Genesis, "Jacob said to Laban, What is *my transgression*? what is *my sin*, that thou hast pursued after me?" (xxxi. 36.) And in Isaiah, "I will blot out as a cloud *thy transgressions*, and as a cloud *thy sins*, (xliv. 22.) And in Ezekiel, "In *his transgression* which he hath *transgressed*, and in *his sin* which he hath *sinned*, in them shall he die," (xviii. 24.) Again, "Whilst *your transgressions* are revealed, that *your sins* may appear in all your works," (xxi. 24.) And in David, "Blessed is he whose *transgression* is forgiven, whose *sin* is covered," (Psalm xxxii. 1.)

6564. *For they have recompensed evil unto thee.*—That hereby is signified that they were averse from the good and truth which flow in, appears from the signification of *evil*, as denoting aversion, see n. 5746; that it denotes aversion from the good and truth which flow in, is signified by they have recompensed *to thee*, for Joseph is the celestial principle and internal good, see n. 5805, 5826, 5827, 5869, 5877, through which good and truth flow in from the Lord. In regard to influx through the internal principle, the case is this; the Lord continually flows in through man's internal principle with good and truth; good gives life and its heat, which is love, and truth gives illustration and its light, which is faith: but with the evil, when this influx proceeds further, viz., into exterior principles, it is resisted and rejected, or perverted, or suffocated; and according to the rejection, perversion, or suffocation, the interiors are closed, the only entrance remaining open here and there being like clefts round about; hence there remains to man the faculty of thinking and willing, but against truth and good. This closing penetrates towards the exterior principles more and more according to the life of evil, and the persuasion of the false thence derived; and at last, even to the sensual principle, in which the thought is afterwards grounded; in this case pleasures and appetites swallow up everything. In such a state are they who are in the hells; for the evil, who come into the other life, are deprived of all regard to what is honest and good for the sake of gain, honor, and reputation; and then they are in the sensual principle.

6565. *And now, we pray thee, forgive the transgression of the servants of the God of thy father.*—That hereby is signified

penitence and acknowledgment of the divine things of the church, appears (1.) from the signification of "*We pray thee forgive the transgression,*" as denoting confession that they had transgressed, and penitence; and (2.) from the signification of *the servants of the God of thy father*, as denoting the acknowledgment of the divine things of the church. For by calling themselves the servants of the God of his father, they acknowledge that they serve the God of the church, consequently they acknowledge the divine things therein, for by Israel, who is here the father, is signified the church, see n. 4286, 6426.

6566. *And Joseph wept whilst they spake unto him.*—That hereby is signified reception from love, appears (1.) from the signification of *weeping*, as being significative both of sorrow and love, see n. 3801, 5480, 5873, 5927, 5930; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224; and (3.) from the signification of *speaking*, as denoting influx, and thence reception, see n. 5797; for influx is from the internal celestial principle, which is Joseph, and reception is by the truths in the natural principle, which are his brethren. Hence it is evident that by Joseph weeping whilst they spake unto him, is signified reception from love.

6567. Verse 18. *And his brethren also went, and fell down before him.*—That hereby is signified the submission of those things which are in the natural principle beneath the internal, appears (1.) from the representation of the *sons of Israel*, who are the *brethren*, as denoting spiritual truths in the natural principle, see n. 5414, 5879, 5951; (2.) from the signification of *falling down before him*, as denoting submission; and (3.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499. Hence it is evident, that by his brethren going and falling down before him, is signified submission of those things which are in the natural principle beneath the internal. The subject treated of in this chapter is the establishment of a spiritual church, and in the present passage the submission of those things which are in the natural principle beneath the internal; respecting which submission it is to be noted, that the spiritual church cannot possibly be established with any one, unless those things which are of the natural or external man, be submitted to the spiritual or internal man. So long as the truth alone, which is of faith, predominates with man, and not the good which is of charity, so long the natural or external man is not submitted to the spiritual or internal; but as soon as good has the dominion, the natural or external man submits himself, and then the man becomes a spiritual church. That this is the case is known from this circumstance, that he does from affection what the truth teaches, and he does not act contrary to that affection, howsoever desirous the natural prin-

ciple is to do so; the affection itself and the reason thence derived have the dominion, and subdue in the natural principle the delights of self-love and of the love of the world, as well as the fallacies which had filled the scientifics in that principle; and at length to such a degree, that this subjugation is one of the things which gives it satisfaction, and in this case the natural principle is at rest, and afterwards in agreement; and when it is in agreement, it partakes of the pleasantness of the internal principle. From these considerations it may be known what is meant by the submission of those things which are in the natural principle beneath the internal; which things are signified by his brethren going and falling down before him, and saying, "Behold, we are to thee for servants."

6568. *And they said, Behold, we are to thee for servants.*—That hereby is signified that they would not be at their own disposal, appears from the signification of *servants*, as denoting to be without freedom grounded in the proprium, thus not at their own disposal and government, see n. 5760, 5763.

6569. Verse 19. *And Joseph said unto them, Fear not.*—That hereby is signified recreation from the internal principle, appears (1.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499; and (2.) from the signification of *Fear not*, as denoting that they should not be solicitous; and whereas in what now follows Joseph withdraws them from that solicitude, by comforting them, and speaking cordially to them, therefore in the present case by "*Fear not*" is signified recreation.

6570. *For am I instead of God?*—That hereby is signified that God will provide, appears from the signification of the expression, "*Am I instead of God?*" as denoting that he was not God, but that God will provide.

6571. Verse 20. *And ye thought evil upon me.*—That hereby is signified that the alienated principles intend nothing but evil, appears (1.) from the representation of the *sons of Jacob*, who in this case are *ye*, as denoting principles alienated from truth and good, see above, n. 6557; for when they thought evil against Joseph, they then represented alienated principles; and (2.) from the signification of *thinking evil upon me*, as denoting to intend evil; for the evil which is thought against any one is intended: and whereas alienated principles cannot intend good, therefore it is said, that they intend *nothing but evil*. With respect to this circumstance, that principles alienated from truth and good intend nothing but evil, the case is this; man, who is alienated from truth and good, intends nothing but evil, for he cannot intend good; and that which he intends, reigns within him, and therefore is in all his thoughts, and also in the smallest things appertaining to him; for intention or end is the veriest life of man, the end being his love, and love

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being the life; and what is more, man is altogether such as is the end which rules him, and his effigy is also such in the light of heaven; and (what possibly may be considered surprising) such as his effigy is in general, such is the effigy of the smallest things of his will; thus man is wholly such as his end is. Hence it may be manifest that man, who is an evil end, cannot possibly be amongst those who are good ends, thus he who is in hell cannot be in heaven; for the ends are in conflict together, and the good ends conquer because they are from the Divine (Being). Hence also it may be manifest, that they do not think truly who believe that every one can be let into heaven from mere mercy alone; for if any one who is an evil end comes into heaven, his life is in painful agitation, like one who lies in the agony of death, and is direfully tortured; besides that in the light of heaven he appears as a devil. Hence it is evident, that they who are alienated from truth and good must needs think nothing but evil; this evil is in the smallest things of their thoughts and will, as is very manifest from the sphere which exhales from them at a distance, for from that sphere their quality is perceived. This sphere is like a spiritual evaporation from everything of the life.

6572. *God thought it for good.*—That hereby is signified that the Divine (Being) turns it into good, appears from the signification of *thinking for good*, as denoting to intend, see just above, n. 6571; but as it is said of God, it denotes to turn into good, for what God intends, He performs.

6573. *To the intent to do according to this day.*—That hereby is signified that it is according to order from eternity, appears (1.) from the signification of *doing*, when said of the Divine (Being), as denoting order; for whatsoever the Divine (Being) does is order; and (2.) from the signification of *according to this day*, as denoting from eternity, see n. 2838, 3998, 4304, 6165, 6298.

6574. *To make alive a great people.*—That hereby is signified that hence is life to those who are in the truths of good, appears (1.) from the signification of *making alive*, as denoting spiritual life, see n. 5890, 6032; and (2.) from the signification of *people*, as denoting truth, see n. 1259, 1260, 3295, 3581, 4619, in the present case the truth of good, because it is said a great people; for truth which is from good is greater than the truth from which good is derived, for the former truth, viz., which is from good, is in itself good, because formed from good, and thus it is good in its form. The words which Joseph here spake to his brethren, *Ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people*, contain an arcanum of heaven: the arcanum is this; the Lord permits infernals in the other life to lead the good into temptation, consequently to infuse evils and falses; which

they do with every effort, for when they do so they are in their life and the delight of life; but on such occasions the Lord Himself immediately, and mediately through the angels, is present with those who are in temptation, and resists, by refuting the falses of the infernal spirits, and by dissipating their evil; whence come refreshment, hope, and victory. Thus the truths of faith and the goods of charity, in those who are in the truths of good, are more inwardly implanted and more strongly confirmed; these are the means whereby spiritual life is bestowed. From these considerations it may be manifest what is signified in the internal sense by the words in this verse, viz., that they who are alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the Divine (Being) turns it into good, and this according to order from eternity, whence there is life to those who are in the truths of good. For it is to be noted, that infernal spirits, to whom it is permitted thus to tease the good, intend nothing but evil; for they will with all their power to withdraw them from heaven, and to plunge them into hell, since it is the very delight of their life to destroy any one as to the soul, thus to eternity; but not the smallest permission is given them by the Lord, except for the end that good may thence come forth, viz., that truth and good may be formed and strengthened in those who are in temptation. In the universal spiritual world, the end which proceeds from the Lord reigns, which is, that nothing at all, not even the smallest circumstance, shall exist, but that good may come forth from it; hence the Lord's kingdom is called a kingdom of ends and uses.

6575. Verse 21. *And now fear ye not.*—That hereby is signified that they should not be solicitous, appears without explanation.

6576. *I will sustain you and your infants.*—That hereby is signified that they should live by the internal principle from the Divine by truth which is of the understanding and good which is of the will, appears (1.) from the signification of *sustaining*, as denoting the influx of good and truth, see n. 6106, thus life by truth and good; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499; but whereas spiritual life is not from the internal principle, but through the internal principle from the Lord, it is said by the internal principle from the Divine. By *you and your infants*, are signified spiritual truths in the natural principle, and the innocence in them, which were to live a life of truth and good through the internal principle from the Divine. To sustain denotes life by truth and good, because spiritual food is science, intelligence, and wisdom, thus truth and good, see n. 56—58, 681, 4792, 5293, 5340, 5342, 5576, 5579. The reason why it is said truth *which is of the understanding*, and good *which is of the will*, is,

because all truth belongs to the understanding, and good to the will, for the understanding is the recipient of truth, and the will is the recipient of good.

6577. *And he comforted them.*—That hereby is signified hope, appears from the signification of *comforting*, as denoting to appease the restlessness of the mind with hope, see n. 3610.

6578. *And spake to their hearts.*—That hereby is signified confidence, appears from the signification of *speaking to the heart*, as denoting to give confidence, that nothing of evil should befall them; for to speak denotes influx, see n. 2951, 5481, 5797, and the heart denotes the will, see n. 2930, 3888, thus to speak to the heart denotes influx into the will, and thence confidence. From these considerations it is also evident, that there is a marriage of the truth of the understanding and of the good of the will, in every single thing of the Word, for to comfort is predicated of the understanding, and to speak to the heart is predicated of the will; therefore, also, “he comforted them,” signifies hope, for this is of the understanding by truth, and “he spake to the heart” signifies confidence, for this is of the will by good; for genuine confidence cannot be given to any except to those who are in the good of charity, nor genuine hope, except to those who are in the good of faith.

6579. Verses 22, 23. *And Joseph dwelt in Egypt, he and his father's house; and Joseph lived an hundred and ten years. And Joseph saw Ephraim's sons of the third generation; the sons also of Machir, the son of Manasseh, were born upon Joseph's knees. And Joseph dwelt in Egypt,* signifies the life of the scientifics of the church from the internal principle: *he and his father's house*, signifies from the internal principle and its good: *and Joseph lived an hundred and ten years*, signifies state and quality: *and Joseph saw Ephraim's sons of the third generation*, signifies the establishment of the church as to the intellectual principle, and its derivatives: *the sons also of Machir the son of Manasseh*, signifies, and as to the will principle and its derivatives: *were born upon Joseph's knees*, signifies by good conjoined with truth from the internal principle.

6580. Verse 22. *And Joseph dwelt in Egypt.*—That hereby is signified the life of the scientifics of the church from the internal principle, appears (1.) from the signification of *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451, 6051; (2.) from the representation of *Joseph*, as denoting the internal principle, see above, n. 6499; and (3.) from the signification of *Egypt*, as denoting the scientifics of the church, see n. 4749, 4964, 4966, 6004. The subject treated of in the preceding verses of this chapter is concerning the spiritual church about to be established; and afterwards, that the external or natural principle was altogether submitted to the internal or spiritual, which is signified by Joseph's brethren falling down before him and offering them-

selves to him for servants; the subject now treated of is concerning that church established, which is described in these verses by Joseph dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. In the man who is a spiritual church, there is life from the internal principle in the scientifics of the church; for scientifics with him are made subordinate, and are reduced to such an order as to receive the influx of good and of truth, so that they are recipients of influx from the internal principle. It is otherwise with those who are not a church, scientifics with them being so arranged that the things confirming truth and good are rejected to the sides, thus far removed from the light of heaven; hence the things which remain are receptive of false and evil.

6581. *He and his father's house.*—That hereby is signified from the internal principle and its goods, appears (1.) from the representation of *Joseph*, who in this case is *he*, as denoting the internal principle, see n. 6499; and (2.) from the signification of *house*, as denoting good, see n. 2048, 3720, 4982.

6582. *And Joseph lived an hundred and ten years.*—That hereby is signified state and quality, appears from the signification of *numbers* in the Word, as denoting things, see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6174, 6175; and indeed the state and quality of the thing, n. 4670. This is also the case with the number an hundred and ten, which contains the state and quality of the life of scientifics from the internal principle.

6583. Verse 23. *And Joseph saw Ephraim's sons of the third generation.*—That hereby is signified the establishment of the church as to the intellectual principle and its derivatives, appears (1.) from the representation of *Ephraim*, as denoting the intellectual principle of the church, see n. 3969, 5354, 6222, 6234, 6238, 6267; and (2.) from the signification of *sons of the third generation*, as denoting derivatives; for sons and the sons of sons, inasmuch as they descend from the parent, are derivatives of that thing which is represented by the parent; the establishment of the church from the internal principle, that is, through the internal principle from the Lord, is signified by *Joseph saw*. What the intellectual principle of the church is, which is represented by Ephraim, may be seen, n. 6222.

6584. *The sons also of Machir the son of Manasseh.*—That hereby is signified, and as to the will principle and its derivatives, appears (1.) from the representation of *Manasseh*, as denoting the will principle of the church, see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296; and (2.) from the signification of *his sons and son's sons*, who are here the *sons of Machir*, as denoting derivatives, as above, n. 6583. The derivatives of the will principle of the church, which are signified by the sons of Machir, are goods conjoined with truths; so also truths derived from good, for they

are the forms of good. That the sons of Machir denote goods conjoined with truths, is signified by their being born on Joseph's knees, as follows immediately; and that they denote truths derived from good, is plain from the Book of Judges, "*From Machir shall descend lawgivers*," (v. 15,) where lawgivers denote truths derived from good, n. 6372.

6585. *Were born upon Joseph's knees*.—That hereby is signified by good conjoined with truth from the internal principle, appears (1.) from the signification of bringing forth *on the knees*, as denoting the conjunction of good and truth, see n. 3915; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499. The sons of Machir being said to be born on Joseph's knees, involves that Joseph acknowledged them for his own, for when it is so said, it is signified that they are adopted as his own; as may be manifest from the sons born of Bilhah the servant of Rachel, concerning whom Rachel says, "*Behold my servant Bilhah, come thou to her, and let her bring forth on my knees*, and I also shall be built up by her," (Gen. xxx. 3.) The reason why those sons were acknowledged by Joseph for his own, is, because by Manasseh is represented the will principle of the church, thus the good thereof, and the internal principle (represented by Joseph) flows in with good, but not with truth except through good; hence it is, that they are said to be born on Joseph's knees.

6586. Verses 24—26. *And Joseph said unto his brethren, I die, and God in visiting will visit you, and will cause you to come up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph adjured the sons of Israel, saying, In visiting God will visit you, and ye shall cause my bones to come up from hence. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was placed in an ark in Egypt. And Joseph said unto his brethren, I die, signifies prediction that the internal principle of the church would cease: and God in visiting will visit you, signifies that the last time was about to come: and will cause you to come up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob, signifies that they would come to the state of the church in which the ancients were: and Joseph adjured the sons of Israel, saying, signifies a binding: In visiting, God will visit you, signifies when that last time of the church should come: and ye shall cause my bones to come up from hence, signifies that there would be the representative of a church, but not a representative church, which also is in an internal principle: and Joseph died, signifies that the internal principle of the church ceased to be: a son of a hundred and ten years, signifies state on this occasion: and they embalmed him, signifies preservation still: and he was placed in an ark in Egypt, signifies concealment in the scientifics of the church.*

6587. Verse 24. *And Joseph said unto his brethren, I die.*—That hereby is signified prediction that the internal principle of the church would cease, appears (1.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499, in the present case the internal principle of the church, because the subject treated of in the preceding verses is concerning the church established by the internal principle, that is, through the internal principle from the Lord; and (2.) from the signification of *dying*, as denoting to cease to be such, see n. 494, thus to cease; and thus to die denotes the last time of the church, see n. 2908, 2912, 2917, 2923; the prediction concerning this time is signified by “Joseph said unto his brethren,” for the subject treated of in the following verses to the end of the chapter, is concerning the further state of the church. Hence it is evident, that by Joseph said unto his brethren, I die, is signified that the internal principle of the church would cease. The case herein is this: a church, in order to be a church, must be internal and external; for there are some who are in the internal of the church, and there are others who are in its external; the former are few, but the latter are numerous: nevertheless, where the internal church is, the external must be also, for the internal of the church cannot be separated from its external; and also where the external church is, the internal must be also, but the internal in this case is in obscurity. The internal of the church consists in willing what is good from the heart, and in being affected therewith; and its external consists in putting it into practice, according to the truth of faith which is known from good: but the external of the church consists in the holy performance of rituals, and in doing works of charity, according to the precepts of the church. From these considerations it is manifest, that the internal of the church is the good of charity in the will; when, therefore, this ceases, the church itself also ceases, for the good of charity is its essential; external worship indeed remains afterwards, as before, but in this case it is not worship, but ceremony, which is preserved because it was so appointed. But this ceremony, which appears as worship, is as a shell without a kernel, for it is the external which remains, wherein there is not any internal; when the church is of this description, it is at its end.

6588. *And God in visiting will visit you.*—That hereby is signified that the last time would come, appears from the signification of *being visited*, as denoting the last time, in the present case the last time of the oppression of the sons of Israel in Egypt; in the internal sense, the last time of the old church, and the first of the new; this last time in the Word is called visitation, and is predicated both of the church in general, and also of those who are within the church in particular; and of the new church which is born, and of the old church which

expires ; in particular, of the man of the church who is saved, and of him also who is damned. That these things are signified in the Word by visitation, and the day of visitation, is manifest from the following passages, "Blessed be the Lord God of Israel, because *he hath visited*, and wrought deliverance for his people. By the bowels of the mercy of our God, in which the day-spring from on high *hath visited us*, that it might appear to them who sit in darkness and in the shadow of death," (Luke i. 68, 78, 79 ;) these words are part of the prophecy of Zechariah concerning the Lord who was born ; to be visited, here denotes the raising up of a new church, and the consequent illustration of those who were in ignorance of the truth and good of faith, thus it denotes their deliverance ; wherefore it is said, he hath visited and wrought deliverance for his people, He hath visited that he may appear to those who sit in darkness and in the shadow of death. And in Moses, "Jehovah said unto Moses, Gather the elders of Israel together, and say unto them, Jehovah the God of your fathers hath appeared unto me, the God of Abraham, of Isaac, and of Jacob, saying, *In visiting I will visit you*, and that which is done to you in Egypt," (Exod. iii. 16.) And again, "The people believed and heard, *that Jehovah had visited the sons of Israel*," (iv. 31 ;) in these passages, to be visited, denotes the last time when the church ceases, and the first when it commences ; the last with the Egyptians, and the first with the sons of Israel, thus also the deliverance of the latter. And in Jeremiah, "They shall be carried away to Babel ; and there shall they be even *until the day in which I will visit them* ; then will I cause the vessels of the house of God to come up, and will bring them back to this place," (xxvii. 22.) Again, "When seventy years shall be fulfilled to Babylon, *I will visit you* ; and will establish upon you my good word, and will bring you back to this place," (xxix. 10,) where to visit denotes to deliver ; in general it denotes the last time of captivity and of desolation. Visitation and the day of visitation denote the last time of the church in Isaiah, "What will ye do in the *day of visitation* and desolation, which shall come from afar ? to whom will ye flee for help ?" (x. 3.) Again, "Behold, *the day* of Jehovah cometh, both with cruel indignation, and wrath, and anger, to lay the earth desolate. *I will visit evil on the world*, and their iniquity on the wicked," (xiii. 9, 11.) And in Jeremiah, "They shall fall amongst those that fall, and *in the time of their visitation* they shall stumble," (viii. 12.) And in Hosea, "*The days of visitation* are come, the days of recompense are come," (ix. 7.) And in Moses, "Jehovah said unto Moses, Therefore now go, lead this people in, as I spake unto thee ; behold, my Angel shall go before thee ; nevertheless, *in the day that I visit, I will visit upon their sin*," (Exod. xxxii. 34.) And in Luke, Jesus said concerning Jerusalem, "They

shall not leave in thee one stone upon another, because thou knewest not *the time of thy visitation*," (xix. 4;) the day of visitation denotes the Lord's coming, and illustration on the occasion; but as respects the Jewish nation, since they did not acknowledge it, it denotes the last time of the representatives of the church amongst them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was dispersed. And in Ezekiel, "A great voice cried in mine ears, that *the visitations of the city* draw nigh, and a man hath the instrument of destruction in his hand," (ix. 1,) where the sense is the same. And in Isaiah, "Rephaim shall not rise again, *because thou hast visited*, thou hast extinguished them," (xxvi. 14;) Rephaim denote the posterity of the most ancient church, which was before the flood, who were also called Nephilim, and Enakim, concerning whom see n. 567, 581, 1673; thou hast visited and extinguished Rephaim, denotes the last time of that church, and also the casting them into hell, on which subject see n. 1265—1272. Visitation denotes recompence, thus damnation, in Jeremiah, "*Shall not I visit for this?* shall not my soul be avenged on such a nation as this?" (v. 9.) Again, "I will bring upon him the calamity of Esau, *in the time that I visit him*," (xlix. 8.) And in Hosea, "*I will visit his ways upon him*, and will recompense his works," (iv. 9.)

6589. *And shall cause you to come up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.*—That hereby is signified that they would come to the state of the church in which the ancients were, appears (1.) from the signification of the *land of Egypt*, from which they were to come up, as denoting the vastated church, which the Egyptians represented by their oppressing the sons of Israel, and its destruction was represented by their being overwhelmed in the Red Sea; and (2.) from the signification of the *land of Canaan*, to which the sons of Israel were to go up, as denoting the Lord's kingdom and church, see n. 1607, 3038, 3481, 3705, 4447, 4517. That it denotes the ancient church, or the state of the church in which the ancients were, is signified by God swearing to give this land to Abraham, to Isaac, and to Jacob, for by these in the supreme sense is meant the Lord, in the representative sense His kingdom in the heavens and His kingdom in the earths, which is the church, see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, wherefore to swear to give the land to them, is to confirm that they should come to the state of the church in which the ancients were. Not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to its external, viz., to representatives; and scarcely to them; but that they should come thereto who are signified by the sons of Israel, as are all they who are of the spi-

ritual church, both who lived at that time, and who are to come. That to swear denotes to confirm from the Divine (Being or principle), see n. 2842, 3375. The reason why the land of Canaan was promised and given to the posterity of Jacob was, that they might represent the church; and this because the church from ancient times had been in that land, and in those times all those places were named and made representative; see n. 3686, 4447, 4516, 4517, 5136, 6516.

6590. Verse 25. *And Joseph adjured the sons of Israel, saying.*—That hereby is signified a binding, appears without explanation.

6591. *In visiting God will visit you.*—That hereby is signified when that last time of the church should come, appears from the signification of *visiting*, as denoting the last time of the church, see just above, n. 6588.

6592. *And ye shall cause my bones to come up from hence.*—That hereby is signified that there should be the representative of a church, but not a representative church, which also is in the internal principle, appears from the representation of *Joseph*, as denoting the internal principle of the church, see above, n. 6587; and whereas by him is represented the internal principle of the church, by his bones is signified that which is most external, or the ultimate of the church, thus the representative thereof. For the representatives, which were in the ancient church, and which were also instituted amongst the posterity of Jacob, were the ultimates of the church; whereas the things which they signified and represented were the internal things of the church; these latter were signified by flesh in which is spirit, but the former by bones. Hence it may be manifest what the quality of the church is, when it is only in external things without the internal, viz., it is like the bony skeleton of a man without flesh. That amongst the Israelitish and Jewish people there was not a church, but only the representative of a church, see n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304. And that the representative of a church was not instituted amongst them until they were entirely vastated as to an internal principle, for otherwise they would have profaned holy things, see n. 4289.

6593. Verse 26. *And Joseph died.*—That hereby is signified that the internal principle ceased to be, appears (1.) from the signification of *dying*, as denoting to cease to be such, see n. 494, 6587; and (2.) from the representation of *Joseph*, as denoting the internal principle, see n. 6499. Concerning the quality of the church when the internal principle has ceased, see above, n. 6587, 6592.

6594. *A son of a hundred and ten years.*—That hereby is signified the state on this occasion, appears from the signification

tion of a *hundred and ten years*, as denoting the state and quality of the life of scientifics from the internal principle, see n. 6582: that years denote states, see n. 487, 488, 493.

6595. *And they embalmed him.*—That hereby is signified preservation still, appears from the signification of *embalming*, as denoting preservation from the contagion of evil, see n. 6503, 6504. Inasmuch as the end of the church is the subject here treated of, it may be expedient to say what is meant by preservation still, when the church ceases to be, as is the case when its internal principle ceases with man; see n. 6587, 6592. In this case, the external remains still, but it is such, that it has in it an internal principle; nevertheless this internal principle does not then appertain to man, because he does not think about it, or if he thinks about it he is not affected with it, but it appertains to the angels who are attendant on man; and whereas the man of the vastated church thinks nothing concerning an internal principle, neither is affected with it, and the generality are ignorant that such a principle exists, therefore it cannot be injured by man; for a man can injure what he knows, and especially what he has once believed, but not what he is either ignorant of, or does not believe to be; thus the internal principle of the church is *preserved* lest it should be affected by any evil. In this manner the internal things of the church were preserved amongst the posterity of Jacob; for they were in externals without an internal principle, insomuch that they were not even willing to know of any internal principle; on which account the internal things of the church were not revealed to them. That internal things were not discovered to the posterity of Jacob lest they should injure them by profaning, see n. 3398, 3480. And that they who do not believe the internal things of the church cannot profane them, and still less they who are ignorant of them, see n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601. Also that the interior things of the church are not revealed until the church is vastated, because then they are no longer believed, and thus cannot be profaned, see n. 3398, 3399. These are the things which are meant by preservation.

6596. *And he was placed in an ark in Egypt.*—That hereby is signified concealment in the scientifics of the church, appears (1.) from the signification of an *ark* (or chest), as denoting that in which something is stored up or concealed: and (2.) from the signification of *Egypt*, as denoting the scientifics of the church, see n. 4749, 4964, 4966. At that time, the scientifics of the church consisted of the knowledges of the representatives and significatives in the ancient church; the concealment of the internal principle in these is signified by the above words; concerning the concealment of the internal principle of the church, and consequent preservation lest it should suffer injury, see just

above, n. 6595. That an ark (or chest) denotes that in which something is stored up or concealed, may be manifest from *the Ark of the Testimony*, which was called an ark on this account, because in it the Testimony or Law was stored up.

6597. We have now concluded the subject concerning the internal sense of the contents of the Book of Genesis; but as all the things in this book are historical, except in chap. xlviii. and xlix., which are also prophetical, therefore it can scarcely appear that what has been expounded is the internal sense; for historical things hold the mind down in the literal sense, and thus remove it from the internal sense; and the more so, because the internal sense differs altogether from the literal, inasmuch as the former treats of spiritual and celestial things, but the latter of worldly and terrestrial. But that the internal sense is such as has been expounded, is evident from everything which has been explained; and especially from this consideration, that it has been dictated to me from heaven.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6598. *IT is well known, that one man excels another in the faculty of understanding and perceiving that which is honest in moral life, just in civil life, and good in spiritual life; the cause consists in the elevation of the thought to the things of heaven, whereby it is withdrawn from the external things of sense. For they who think only from the things of sense cannot at all see what is honest, just, and good; wherefore they trust to others, and speak much from the memory, and hereby appear to themselves wiser than others. But they who are able to think above the things of sense, (if the things in their memory be in orderly arrangement,) are in a superior faculty of understanding and perceiving; and this according to the degree in which they view things from an interior principle.*

6599. *How the case is with those who think in the sensual principle, and with those who think above the sensual principle, and what is the quality of the influx into these latter and into the former, it is allowed to declare from experience. But it is first to be noted, that the thought of man is distinguished into ideas, and that one idea follows another, as one expression follows another in speech; but the ideas of thought take one another up with such quickness that, whilst man is in the body, the thought appears to him as though it were continuous, and therefore there is no distinction; but in the other life it is manifestly perceived that the thought is distinguished into ideas, for then the speech is effected by ideas, see n. 2470, 2478, 2479. How the case is*

with the thought and its ideas, may now be declared, viz., the thought diffuses itself into the surrounding societies of spirits and of angels, and the faculty of understanding and perceiving is according to the extension into those societies, that is, according to the influx thence; and next, in one idea of the thought there are things innumerable, and more so in one thought composed of ideas.

6600. *It has been manifestly shewn to me, that the thought of man, as well as of spirits and of angels, spreads itself around into several societies in the spiritual world; but the thought of one in a different manner from that of another. That I might know this for certain, it was given me to discourse with some societies to whom my thought reached, and it was thence given me to know what flowed in to the thought, from what society it was, also where and of what quality the society was, so that I could not be deceived. According to the extension of the thought and affections into societies, the faculty of understanding and perceiving is produced in man, spirit, and angel. He who is in the good of charity and of faith has extension into the societies of heaven, ample according to the degree in which he is in those principles, and in genuine good; for those principles are in agreement with heaven, wherefore they flow in thither of their own accord, and to a great extent. There are some societies into which the affection of truth reaches, and others into which the affection of good. The affection of truth pervades the societies of the spiritual angels, but the affection of good the societies of the celestial angels. But on the other hand, the thought and affection of those who are principled in evil and false extend into infernal societies, and this according to the degree of evil and false belonging to them. It is said that the thought and affection of man, of spirit, and of angel, diffuse themselves around into societies, and that hence is understanding and perception: but it is to be noted, that it is so said according to appearance, for there is not an influx of thoughts and affections into societies, but from societies, and this through the angels and spirits attendant on man; for, as was shewn at the close of the preceding chapters, all influx is from an interior principle, thus with the good it is from heaven, that is, through heaven from the Lord, and with the evil it is from hell.*

6601. *One morning it was manifestly shewn me, that in every idea and minute affection innumerable things were contained, also that such idea and affection penetrated into societies. I was kept for some time in a certain affection and consequent thought, and on this occasion it was shewn how many societies concurred; there were five societies, which manifested themselves by living discourse; they said what they thought, and also that they perceived that those thoughts appertained to me: moreover, that they knew also to what I did not attend, the causes of the things*

which were thought, and also the ends; the rest of the societies, which were several, to which the thought was extended, were not so manifested, they were also more remote. The case is the same with the extension of thought from the objects which are thought of, as with the objects of sight; a sphere of rays diffuses itself from the latter to a considerable distance, and falls into the sight of man; this distance is greater or less, according to the sparkling and flaming property in the object; for if it be flaming, it appears at a much greater distance than when clouded and dusky. The case is similar with the internal sight, which is that of the thought, in regard to its objects; the objects of this sight are not material, like the objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are principled therein; and as in the world a flaming object spreads itself to the greatest extent, so does good and the affection thereof in the spiritual world; for flame corresponds to the affection of good. From these considerations it may be manifest, that the quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and quantity of their extension.

6602. *That the spheres of the thoughts and affections extend themselves around into the spheres of societies which are afar off, was rendered manifest to me also from this consideration, that whilst I was thinking from affection concerning such things as particularly moved a society at a distance, they instantly discoursed with me on the same subject, saying what their sentiments were; this has occasionally been done; one society was to the right, at a very considerable distance, in the plane of the lower part of the thorax; and the other also to the right, but nearer, in the plane of the knees. The reason why distance is perceived, is owing to the state of the affection of truth and good; so far as the state of one society differs from the state of another, so far societies appear to be removed to a distance.*

6603. *But it is to be noted, that the thoughts and affections, which reach into societies do not specifically move the societies to think and will like the man, spirit, or angel, from whom the thoughts and affections come forth, but they enter into the universal sphere of the affection and consequent thought of those societies; hence the societies know nothing about it. For the spiritual sphere in which all societies are is various with each, and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies with which they agree. Hence there are extensions in every direction in freedom, like the extensions of rays from objects in the world, which freely spread around, and reach the sight of every one who stands in the circuit, with*

a variety according to the clearness or dulness of the sight, and the serenity or obscurity of the atmosphere; in the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere.

6604. There has appeared to me occasionally an angel, and his face conspicuously, which was continually varied according to his affections, as they mutually succeeded each other in him in order, thus from one limit to the other, whilst the universally ruling affection still remained, whereby it might be known that he was the same angel; and I was instructed, that the changes of his face came from the societies with which he had communication, and that they existed according to the variations of the communication, as it was nearer with one society than with another, and thus successively. For the extension of the affections and thoughts has its limits, and in the last societies it vanishes, and goes off as the sight into the universe; within the limits of that common sphere the thoughts and affections are capable of being varied, and may be sometimes nearer to one society, sometimes to another; when they are in the midst of one society, the rest are to that one in the circumferences; and so on with every variation within those limits.

6605. It is worthy of observation, that as the universal heaven resembles one man, which is thence called the Grand Man, (treated of at the closes of several chapters,) so every society in like manner resembles a man, for the image of the universal heaven flows in to the societies, and causes them to be like; and not only into the societies, but also into the individuals in the society, whence each individual has a human form, for every one in an angelic society is a heaven in its least form; the varieties of their human form are according to the quality of good and of truth appertaining to them. Hence it is, that every spirit and angel appears in a form altogether according to the communication of his thoughts and affections with societies; hence, in proportion as they are principled in good and truth, they are in a more beautiful human form; but if the communication of the thoughts and affections be diffused into societies which are not according to heavenly order, the form is proportionately without beauty. But if the communication be with infernal spirits, the form is deformed and diabolical; and as they who are in total opposition to good and truth are in opposition to the form of heaven, which is human, they appear in the light of heaven not as men, but as monsters. This is the case with the whole hell, with the societies therein, and with the individuals in the societies; and this also with a variety according to the degree of opposition of evil against good, and of the consequent false against truth.

6606. I have observed, whilst discoursing with angelic spirits, that the affections and thoughts appeared like a stream round about, and that the object of the thought was in the midst encom-

passed with that stream, which extended thence in all directions. From this circumstance also it has been made manifest, that the thoughts and affections extended themselves on all sides to societies.

6607. *It has been shewn, that when the thoughts with the affections diffuse themselves, they make a circuit almost according to the form of the circumvolutions of the cineritious substances in the human brain; the circumflexions were seen by me for a long time; they were circuitions, inflections, insinuations, and emersions, such as are proper to the said substance in the brains. But the forms of heaven are still more wonderful, and such as can never be comprehended, not even by the angels; in such a form are the angelic societies in the heavens, and into such a form the thoughts of the angels flow, and almost in an instant to a considerable distance, because they are according to a form infinitely perfect.*

6608. *Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing; and this frequently, and it has been given me to perceive the varieties and discriminations. The light itself was perceived as an illumination, which illustrated the substances of the interior sight, as the light of the sun enlightens the organs of corporeal sight; this general illumination caused the objects of things to appear, as the objects of the earth appear to an enlightened eye; and I have been instructed that those variations existed according to communications with heavenly societies.*

6609. *The thoughts and discourses of the societies, within which was my thought have been occasionally represented to me by clouds which ascended and descended in azure blue; from the forms of the clouds, their colors, thinness, and density, it was given me to know what flowed in; truths were represented by the azure color mixed with a beautiful and indescribably bright white; the appearances of truth were represented by an obscure whiteness, and falsities by black clouds; hence also the influx of the thoughts and affections might be known.*

6610. *During the course of man's life, the ideas of his thought vary; that is, they are multiplied and divided, and are thus extended to various and new societies; with those who are in evil, to infernal societies, and in like manner with those who are in the persuasions of the false; but with those who are in the persuasions of truth, that is, who are in persuasive faith, the ideas of the thought are exceedingly confined. But with those who are regenerated, the thoughts and affections are continually insinuated into new heavenly societies, and the extension increases; the former thoughts and affections are also divided, and being divided, they are associated with ideas, which are again communicated to new societies. At first, general things are filled with particulars, and these with singulars, thus with new truths, whereby illumination increases.*

6611. *I have discoursed with spirits concerning the changes of state of the life of man, that it is inconstant, and carried upwards and downwards, towards heaven and towards hell. But they who suffer themselves to be regenerated, are carried continually upwards, and thus at all times into more interior heavenly societies. The extension of the sphere into those societies is given by the Lord to those who are regenerated principally by temptations, in which resistance is made to evils and falses, for in such case the Lord fights by the angels against evils and falses, and thus man is introduced into the societies of those angels which are more interior; and into whatsoever societies he has once been introduced, he there remains; and hence also he receives a more extended and elevated faculty of perception.*

6612. *From these considerations it is also evident, that the more exteriorly man thinks, the less extension he has; and the more interiorly, so much the greater extension. For they who think exteriorly, that is, who are in the sensual principle, communicate only with grosser spirits; but they who think interiorly, from the rational principle, have communication with the angels. The nature of the difference may be manifest from the density of the sphere in which sensual spirits are, and from the purity of the sphere in which the angels of heaven are; this difference is as the difference between the extension of sound, and the extension of light, and how great this is, is well known to those who are skilled in the philosophy of nature.*

6613. *That in one idea of thought there are things innumerable, and especially in one thought composed of ideas, has been given me to know from much experience, some part of which it is here allowed to adduce.*

6614. *It has been shewn me by living experience, how angelic ideas flow in to the ideas of the spirits who are beneath, and who on that account are in grosser ideas; a store of ideas from the angelic heaven was presented visible as a bright cloud distinguished into little masses, each little mass, which consisted of things innumerable, produced one simple idea with a spirit, and it was afterwards shewn that a thousand and a thousand things were in it, which were also represented by a cloud to the eye of the spirits. I afterwards discoursed on these things with the spirits, shewing that they may be illustrated by the objects of sight, for when an object which appears simple is viewed through an optic glass, a thousand things which were not before visible are immediately presented to the sight; as in the case of the lesser worms, which appear as one obscure object, but when viewed in a microscope, not only are several, but each is seen in its form; and if they be subjected to still more minute examination, there is presented a view of organs, members, viscera, and also of vessels and fibres. Such, likewise, is the case with the ideas of thought; a thousand and a thousand things being contained in each of them, although*

the several ideas together, whereof thought is composed, appear only as a simple object. Nevertheless, in the ideas of the thought of one person there are more things contained than in the ideas of the thought of another ; the store of ideas contained is according to extension into societies.

6615. *When the thought of the angels descends to lower things, it appears, as was said just above, like a bright cloud ; but when the thought of the angels who are in the superior heavens descends, it appears like flaming light, from which issues a vibration of brilliancy ; this bright cloud and flaming light are nothing else but the innumerable things which are in their thought. When these flow in to the thought of the spirits who are beneath, they are there presented merely as one thing ; the light and brilliancy flow in to their thought, and the flaming principle into the affection of love, which leads the ideas and conjoins them ; but the lucid flaming principle and the vibrating brilliancy do not appear to them : they were seen by me, to the intent that I might know that superior things flow in to inferior ; and that there are innumerable things which are seen as one.*

6616. *That so many things are contained in one idea, was also manifest to me from this consideration ; when I heard spirits discoursing with me, I could perceive from the mere tone of the expression of their discourse whether what they said was grounded in pretence, in sincerity, in friendliness, or in the good of love. This may be seen by man from the countenance of another, and also in some measure be heard from the speech of another ; for when man sees the countenance of another cheerful towards him, and hears discourse which favors him, he can perceive whether any principle whether any pretence be in it, or of deceit, or of natural or of accidental cheerfulness, or of modesty, friendliness, insanity, and so forth ; which is a further proof that innumerable things are in every idea. When I have discoursed with spirits on this subject, some of them were incredulous, wherefore they were taken up into a higher region, and speaking with me from thence, they said that they saw innumerable things in every idea of my thought ; and thus they believed.*

6617. *That innumerable things are in one idea, might also be manifest to me from this consideration, that the angels perceive in a moment the life appertaining to a spirit and to a man, on merely hearing him speak, or on looking into his thought : the angels of an inferior heaven can see this, and still more the angels of a superior heaven. A certain good spirit was taken up into the first heaven, and discoursing with me from thence he said, that he saw infinite things in what I was then reading in the Word, when yet I myself had only a simple thought on the subject ; afterwards he was taken up into an interior heaven, and he thence said, that he now saw still more things, and so many, that the things which he had seen before were comparatively gross to*

him; he was next taken up into a still interior heaven, where the celestial angels are, and he thence said, that the things which he had before seen were scarcely anything in respect to those which he now saw. Whilst this was transacting, various things flowed in, and I was affected with various things which were thence derived.

6618. Certain spirits boasted that they knew everything (those spirits in the Grand Man have reference to the memory); but they were told, that there are indefinite things which they do not know, yea, that one idea may be filled with indefinite things, and still it would appear as a simple idea; also that if the ideas were to be filled to eternity with several things every day, they could not even know all general things, and that hence they might conclude, how much there is which they do not know. This was also shewn to them, so that they acknowledged it; an angel discoursed with them by changes of state, but they could not understand what he discoursed about, and then they were told, that every change contained things indefinite, which, nevertheless, were not even perceived by them, for besides that they did not understand, they were not even affected with those changes.

6619. That innumerable things are contained in the ideas of thought, and that those things which are contained in order are from interiors, was also evident to me whilst I was reading the Lord's Prayer morning and evening; on these occasions, the ideas of my thought were constantly open towards heaven, and innumerable things flowed in, so that I observed clearly that the ideas of thought conceived from the contents of the prayer were filled from heaven. And such things were also infused as it is impossible to utter, and also impossible for me to comprehend, only I was sensible of the general affection thence resulting. And what is wonderful, the things which flowed in were varied every day. Hence it was given me to know, that in the contents of this prayer there are more things than the universal heaven is capable of comprehending; and that with man more things are in it in proportion as his thought is open towards heaven; and on the other hand, that fewer things are in it in proportion as his thought is closed; for with those who have the thought closed, nothing more appears within than the sense of the letter, or that sense which is nearest to the expressions.

6620. From these considerations it may be known, how infinite things are also in every part of the Word; for the Word descends from the Lord through heaven, although to those whose ideas are closed, it appears as a thing most simple. On this subject I once discoursed with spirits, who denied that anything lay hid within the Word, and I said that there were infinite and ineffable things within, which cannot be perceived by those who have the ideas closed; wherefore they admit nothing else but the literal sense, which they interpret in favor of their own principles

and lusts, and thereby preclude to themselves admittance to the things which are stored up within, and thus either render their ideas themselves empty, or too tight. On the same occasion it was also shewn, of what quality an idea of thought appears when it is closed, and of what quality when it is open, for this can easily be shewn in the light of heaven; the closed idea appeared like a black point, in which there is not anything visible; but the open idea appeared as a bright point, in which there was as it were a flaming principle, to which every single thing therein had respect: the flaming principle represented the Lord, and the things which had respect to Him represented heaven; and it was said, that in every idea which is from the Lord there is an image of the whole heaven, because it is from Him who is heaven.

6621. The thoughts of those who in the life of the body have studied only the art of criticism when they read the Word, and cared but little about the sense, have been represented as closed lines, which could not be opened, and as a texture thence derived. Some spirits of this description have been attendant on me, and in this case all the things which were thought and written became confused, the thought being kept as it were in prison; for it was determined only to expressions by withdrawing the mind from the sense, inasmuch that they greatly fatigued me. Nevertheless they believed themselves wiser than others.

6622. I have discoursed with spirits concerning influx into the ideas of thought, in that man cannot at all believe that such innumerable things are contained therein, for they conceive thought to be merely some simple and single thing; thus they judge from the exterior sensual principle. The spirits with whom I discoursed on this occasion were in the opinion, that there was not anything within ideas, having given way to this impression in the life of the body; but that they might comprehend that they perceived innumerable things as one thing, it was given me to say, that the motions of myriads of moving fibres concur to one action, and at the same time all things in the body likewise, both in general and in particular, move and adapt themselves for that action, and yet the little action appears simple and single, as if nothing of the sort were in it. In like manner, innumerable things concur to form one expression of the voice, as the folding of the lips and of all their muscles and fibres; as well as of the tongue, throat, larynx, windpipe, lungs, diaphragm, with all their muscles in general and in particular; when man perceives one expression thence derived, merely as a simple sound having nothing in it, it may be manifest how gross is the perception derived from the sensual principle. What then must be the perception derived from the sensual principle concerning the ideas of thought which are in a purer world, and thereby more remote from that principle!

6623. Inasmuch as things so innumerable are in the ideas of

thought, the angels can know, merely from a single expression proceeding from the thought, what is the quality of the spirit or of the man. This also has been confirmed by experience; when the term TRUTH was only named, as was done by several spirits successively, it was instantly heard whether a principle of hardness, harshness, or softness, of infantility, tenderness, or innocence, of fulness, or emptiness, or of falsity, was therein, also whether it was pretended, or closed, or open, and in what degree it was so; in a word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive!

6624. *Since man thinks from the sensual principle, such things are obscure to him, yea so obscure, that he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into expressions; for thought appears to him to be continuous, and not discrete, when yet the ideas of thought are the expressions of spirits, and ideas of more interior thought are the expressions of angels. As ideas are the expressions of speech, they are also sonorous amongst spirits and angels; hence the tacit thought of man is audible to spirits and angels when it so pleases the Lord. How perfect the ideas of thought are in comparison with the expressions of speech, may be manifest from this consideration, that a man can think more things within a minute than he can utter or write in an hour. It might also be manifest from discourse with spirits and angels, for on such occasions in a moment I have filled a general subject with singulars, affection being adjoined, whence the angels and spirits distinctly comprehended all things, and many more, which appeared about that subject as a mist.*

6625. *From these considerations it may now be manifest, what is the quality of the ideas of those who live ill, and hence think ill, viz., that therein are hatreds, revenges, envyings, deceits, adulteries, haughtiness, external decorums, pretending what is honorable, chastity for the sake of appearance, friendship for the sake of honor and gain, and yet no friendship, besides filthy and defiled things which are not to be uttered; and moreover some doctrinals of faith which favor lusts, and where this is not the case, unbelief, and ridicule of the principles of faith; these and other such things are in the ideas of those who live ill, and who thence think ill. This being the case, it necessarily follows, that when such come into the other life, they are separated and removed far from heaven, where the above evils excite horror.*

6626. *I will relate a wonderful truth; the Lord, who alone is Man (from whom angels, spirits, and the inhabitants of earth, are called men), by His influx into heaven, causes the universal heaven to represent and resemble one man; and by influx through heaven and from Himself immediately into the individuals there, causes each to appear as a man, the angels in a more beautiful*

and splendid form than it is possible to describe; in like manner by influx into the spirit of man; yea, with angel, spirit, and man, who lives in charity towards his neighbor and in love to the Lord, the smallest things of the thought resemble a man, because that charity and love is from the Lord, and whatsoever is from the Lord resembles a man; those principles also are what constitute a man. But on the other hand, in hell, as its inhabitants are principled in things contrary to charity and celestial love, in their own gross light indeed they appear as men, but in the light of heaven as horrid monsters, in some of whom scarcely anything of the human form is discernible: the reason is, because the Lord's influx through heaven is not received, but is rejected, extinguished, or perverted; whence they have such an appearance. In like manner in the smallest things of their thought, or in their ideas, there are such forms; for such as any one is in the whole, such is he in part, since they are analogous and homogeneous. The form in which they appear is also the form of the hell in which they are; for every hell has its form, which in the light of heaven is like a monster, and such of the inhabitants as appear thence are discoverable by their form from what hell they are. They have appeared to me in the gates which opened into the world of spirits, and they were seen as monsters, with much variety. That the gates of hell open into the world of spirits, see n. 5852.

THE END OF THE BOOK OF GENESIS.

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